



# المسجد الأقصى al-Masjid al-Aqsa

THE PATH TO ITS FREEDOM IN ACCORDANCE TO THE QUR'AN AND SUNNAH  
AND THE UNDERSTANDING OF THE SALAF US-SAADIH

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# **AL-MASJID AL-AQSA**

## **THE PATH TO ITS FREEDOM**

in Accordance to

**Al-Qur'an & Sunnah by the Understanding of  
the Salaf**

**Compiled from the Research and Religious  
Fatwaaw of the Distinguished Scholars**

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## **ACKNOWLEDGEMENT**

"Whoever is not thankful to the people, such is not thankful to Allah" narrated by Abu Dawood and authenticated by Shaykh Al-Albani in his Sabeehah (No. 417).

I would like to express my sincere gratefulness to various Muslim brothers and sisters, particularly to brother Abu Samayyah Mohamed Khan who contributed to the production of this book.

I would also thank Dr. Shaykh Mohamed Meau Naser for his careful review and constructive criticism of the contents of this book.

## Translators Remarks

Al-Hamdu-lillah... All praise is for Allah. We praise Him, we seek His assistance and we seek His forgiveness. We seek refuge with Allah from the evil of our own selves and the corruption of our deeds. The one whom Allah guides, none can lead astray, and the one whom Allah leaves to go astray, there is none capable of guiding him.

I bear witness that there is no god or deity worthy of any type of worship except Allah (SWT), alone in His Oneness, without any partner, and I bear witness that Muhammad ﷺ is His anointed prophet and final messenger.

اللَّهُمَّ إِنِّي أَنْعَمْتَنِي بِأَنْتَ أَنْتَ مَوْلَانِي فَاجْعَلْنِي  
كَفِيلًا لِمَا أَنْعَمْتَنِي وَلَا تُخْزِنِنِي

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and do not except in a state of illness (as Muslims) with complete submission to Allah.

[Ali-'Imraa 1:102]

إِنَّمَا يُحِبُّ اللَّهَ الْمُتَّقُونَ الَّذِينَ لَا يَرْجِعُونَ  
إِنَّمَا يُحِبُّ اللَّهَ الْمُتَّقُونَ الَّذِينَ لَا يَرْجِعُونَ

"O mankind! Be thankful to your Lord, Who created you from a single person (Adam), and then his (Adam) He created his wife (Hawwa/Helal), and from them both He created many men and women and fear Allah through Whom you deserved your created (rights), and (do not cut the relations of) the womb (kinship). Surely, Allah is Ever an All-Watcher over you."

[An-Nisa 4:1]

إِنَّمَا يُحِبُّ اللَّهَ الْمُتَّقُونَ الَّذِينَ لَا يَرْجِعُونَ

" O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.

إِنَّمَا يُحِبُّ اللَّهَ الْمُتَّقُونَ الَّذِينَ لَا يَرْجِعُونَ إِنَّمَا يُحِبُّ اللَّهَ الْمُتَّقُونَ الَّذِينَ لَا يَرْجِعُونَ

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (peace), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)."

[Al-Anam 61:79-81]

To proceed:

Indeed the best speech is the Book of Allah and the best guidance is the guidance of Muhammad ﷺ. The worst of affairs are the newly invented matters in religion. Surely, every invented matter in religion is an innovation and every innovation is misguidance and every misguidance is in the Hellfire.

Our Noble brother, Abu Salih Mohamed Zaynou al-Maghribi As-Sabtiyyah approached me regarding the translation of his most beneficial book. Having read the book beforehand, I was delighted that he was making its translation. You shall soon discover the source of my elation as you progress through this comprehensive, yet simple, discourse outlining both methodically and analytically, the history and geography wherein lies al-Majid al-Aqsa. But more importantly, this book will shed light on what is happening today from that, which has been foretold by the Prophet of Allah, Muhammad ﷺ.

Simply put, you will come to understand that the Muslim population today is in a position of vulnerability, weakness, and humiliation because they have relinquished their divinely sent source of power and strength – the unadulterated and purified Islam.

True strength will only be regained by returning to the primary sources of guidance which are eternally encapsulated in Al-Quran wa Sunnah. Each individual, based on what their own hearts desire, cannot interpret the Book of Allah and the Sunnah of His Messenger Muhammad ﷺ. Rather, the Book and the Sunnah must be implemented and understood in the framework, in which they were first revealed. The only solution lies in adherence to the understanding of the first three generations of the Muslims.

This book sets-out to provide a clear declaration of what it is that Muslims are to hold as absolute truths – unswerving in all respects. This book is not a discussion of the ever-changing political tug of war that is found present in today's Middle East. Rather, it delivers with efficiency, precision, order and most important of all, evidence, founded upon the agreed upon primary evidentiary sources of Islam, the solution that is the path to freeing al-Majid al-Aqsa.

As the translator I have taken liberty in word choice, syntax and diction to keep the overall meaning while remaining as faithful as possible to the Arabic text.

I remind you that with any translation that you read you must consider the following points:

1. The Quran cannot be translated. What you find displayed are the translated meanings of the interpretation of the Words of Allah as understood by the translator. As such, you will see a great deal of discrepancy between varying translations. I have used the best translation available today – Interpretation of the Meanings of The Noble Quran in the English Language. This translation by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqiqah-Din al-Hilali is the main translation used.
2. The Arabic language is a language that has a different grammatical structure than that of the English language. This forces the translator to rework the word placement, syntax, and sentence structure that is found in the Arabic language to fit the grammatical laws governing the English language. A word for word translation is near impossible. Therefore, liberty has been taken to keep the intended meaning of the author. I have kept close contact with the author to ensure that all meaning was kept intact.
3. With any translation there will be shortcomings and errors. We ask Allah (swt) to judge us by our intentions and forgive us what we have erred in, or that which we have forgotten.

Knowing that we are not thankful to our Creator if we do not thank and recognize the efforts and sacrifices of others, I wish to thank my editors for their tireless work in bringing this translation to the standard that you find before you. I wish to thank brother Haqqan, sisters Kainat and Zena for their proofreading, restructuring and correcting of the prose. Without their direct involvement this work would not be what it is.

In conclusion, I ask Allah (swt) to reward the noble author with a great reward and grant him forgiveness and *Aassaf Al-Nibus*. I remind my brothers and sisters that knowledge is of no benefit if it is not acted upon. Turn to the *Mashaj of-as-Salef* and earn that which Allah has promised to those of Faith.

Translator:  
SSNA Translation Committee  
January 22, 2002

## Commendation

### By Dr. Shaykh Mohammed Nasser

Al-Hamdu-lillah. All (praise) is due to Allah – the Lord that He is worthy of. And the Salatoh and multiple Salams are upon His ever-worshipping Prophet, the family of His Prophet and his companions and host.

As to what follows,

I have reviewed the material compiled by our noble brother Abu Saith Muhammed bin Muhammed al-Maghribi – AsqafAshrafah – the Imam and Khateeb of Masjid al-Furqan al-Albaani in Brooklyn, New York, United States of America. I have found the compilation to be highly beneficial. The compiler has gathered in it the most relevant verses (and Prophetic statements) that relate to al-Masjid al-Aqsa. He has also collected many of the most pertinent statements regarding this issue from the Scholars and students of Knowledge of Ahlus-Sunnah wal-Jama'ah – both the living and deceased. In the conclusion of the book he has not been deficient or unjust to the subject matter. I ask Allah give him a fitting reward and benefit Islam and the Muslims with the work that has been produced.

Our brother Abu Saith is from our Salafi brothers who is known for exerting a great deal of effort in (Da'i'ah) in North America. He is from those who seek to propagate the Salafi "Aqeedah" and the Salafi Ma'ahid. We have come to know this about him from his continual invitation of the Salafi Students of Knowledge to North America and his generous hosting of them whilst they remain there. This effort has served in strengthening Ahlus-Sunnah wal-Jama'ah and has resulted in the dissemination of the undeniably true Nasheej (of al-Haafidh al-Saith) that the students of knowledge are freely upon.

The research encapsulated in this book was translated for the overall benefit of all Muslims. It reaches you before the commencement of the annual Salafi Society of North America convention.

The translation of this book to the English language – May Allah place in its numerous benefits – is intended to give insight and education to those who have fallen under the spell of the Zionist sponsoring North American media. They have deceived many in North America and Europe regarding the actual reasons and the true essence of the struggle between the Muslims and the Jews – past and present. The numerous Jewish conspiracies, against al-Masjid al-Aqsa in specific and against the Muslim Ummah in general have been hidden by the Zionist controlled western media. As such the Zionist controlled media has been able to lied the world about the true reality and has disfigured the eternally fair face of

Islam – specifically in the West. Therefore it became necessary to clarify the true reality of the struggle that is occurring between the Jews and the Muslims and to uncover the depravity of the murderous Jewish State in their unjustified and unconscionable treatment of the Palestinian people.

This most beneficial work also has put forth proper and realistic solutions to the Palestinian issue and one that can be the catalyst for the exclamation of al-Maqid al-Aqsa and Palestine from the oppression of the Jews. These solutions are gathered from the Imams of the Salafi Da'wah – Ibn Baz, Al-Albani, Ibraheem 'Uthaymeen rhimahullah and their reputable students. There is a tremendous need of this research considering the fact that the majority of that which is stated regarding the Palestinian issue is usually from the perspective of those who are upon Hishiyah (party spirit and partisanship), Secularism or that which is equally destructive and distant from the Maslaj of Ahlus-Sunnah wal-Jama'ah in their research.

We ask Allah to reward our brother Abu Sa'ib Muhammad bin Muhammad al-Maghribiyya with goodness and bless him with being accepted amongst those residing with him in America and other than it. Surely Allah is Able to do all that He wishes.

We send the Salam and the Salam to our Prophet Muhammad, his family and companions.

Written by:  
Dr. Abu Ameenah Muhammad Muhsin Nasir  
3<sup>rd</sup> of Safar 1433

## Prelude

Al-Hamdu lillah... All praise is for Allah, the Rabb<sup>1</sup> of al-'Alamayn - all that exists. We send the Salawah and Salam upon Rasul al-Ummah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his family, companions, and those who followed their noble example with Righteousness until the Day of Reckoning.

I place before you, O honored reader, this book, "al-Maqid al-Aqsa: The Path to its Freedom," so that you may answer the great care and concern that the scholars of Akh-Sunnah wal-Jama'ah have taken in regards to the Palestinian issue. You will also discover the proper historically legitimate, realistic solutions that they have put forth to the Ummah so that the Ummah may reclaim al-Maqid al-Aqsa from the unlawful Jewish scions.

I have compiled in this book, while being as concise as possible, what has been made available to me for gather from the research and fatwas of the great scholars, Ash-Shaykh 'Abdul-'Aziz bin Baz (rhh), ash-Shaykh Muhammed Nasir ad-din al-Albaani (rhh)<sup>2</sup> and Ash-Shaykh Muhammed bin Salih al-Uthaimeen (rhh).

I have also included in this book numerous quotes from the honorable Ash-Shaykh Habib<sup>3</sup> bin Haadil al-Mukhtaree (Habib), Ash-Shaykh 'Ali Husein al-Halabi (Hal), Ash-Shaykh Sabiun bin 'Uthaym al-Hilali (Hal). The book also contains quotes from other notable sources that are too varied and numerous to name individually.

I was drawn to compiling the aforementioned research for the following reasons:

- Firstly: The prevalence of many worthless individuals discussing the Palestinian issue and other political and legislative issues without returning to the reputable people of Knowledge.
- Secondly: The widespread popularity and prevalence of anonymous fatwas<sup>4</sup> that have brought about the demise of numerous innocent individuals.

<sup>1</sup> Rabb Al-lah, the One and the Only Lord of all that exists. He is the only one deserving of worship. Allah is the Creator, Sustainer, Maintainer, Planner, Giver of Security, provider, etc. Rabb is one of the descriptive names of Allah.

<sup>2</sup> (rhh): Halathatul-Bayt: May the Mercy of Allah be bestowed to him.

<sup>3</sup> (rhh): Halathatul-Bayt: May Allah preserve / protect him.

<sup>4</sup> Such as those that permit what are known, "Martyrdom Attacks," which some claim to be a pious example of Jihad.

- Thirdly: The lack of published Islamic works that explain the principles defining the Palestinian issue according to the understanding of the pious predecessors. The majority of the books present in the market, discussing these issues, are penned by authors who are not followers of as-Salaf as-Salihi.

In conclusion, I ask Allah to benefit with this book its reader and to reward a reward for all those who aided in its production, authoring, publishing, and distribution.

We end our words and pray with, *Alhamdulillah Rabb al-'Alameen*.

Abu Salih Muhammad Zaynab Al-Maghribi  
New York City, United States of America  
Birth: Tham 1423 A.H. - July 02 C.E.

## A Historical Background of al-Masjid al-Aqsa<sup>2</sup>

Al-Masjid al-Aqsa is the second house of worship erected on the face of the earth. The first being al-Masjid al-Haram (Ka'bah) in Mecca.

Imam Muslim reports on the authority of Abi Dharr (ra)<sup>3</sup> that he said, "I asked Rasool al-Allah ﷺ which Masjid was put on the earth first?"

He ﷺ replied, "Al-Masjid al-Haram." I continued by asking, then which one?"

He ﷺ replied, Al-Masjid al-Aqsa." I said, "How many years were there in between them?" He ﷺ said, "Forty years. Further, the earth has been made for you a Masjid. As such, anywhere you find yourself you are to establish the Salat.<sup>4</sup>"

There is no authentically reported narration alluding to the original builder of al-Masjid al-Aqsa. However, it was certainly built during the era wherein al-Masjid al-Haram was erected and its builders and governors were Prophets of Allah who passed it on from one generation to the next.

<sup>2</sup>Abdullah bin 'Aar bin al-'As (ra) reports that Rasool al-Allah ﷺ said, "When Solomon (Solomon), the son of David (David), (re-)built Baitul Maqdis, he requested from Allah three things in intervals:

- He asked Allah for government with Justice that is in accordance with the Laws of Allah
- He asked to possess dominion that cannot be attained or possessed by anyone after him
- He asked, after having completed the (re-)building of the Masjid, that anyone who comes to it, seeking only to pray in it, that he departs from it (with him) alive on the day he was given birth to by his mother

(In another narration he ﷺ said, "As for the (first) two requests, then he received them. I am hopeful that he was granted the third as well.)"

<sup>2</sup>The name Masjid al-Aqsa: The Distant Masjid alludes to the fact that it is located at a distance from al-Masjid al-Haram. There are numerous other names that have been bestowed upon al-Masjid al-Aqsa that depict its honor and sanctity. There are close to more than twenty names for al-Masjid al-Aqsa and Baitul Maqdis. The most popular of them are: Al-Masjid al-Aqsa, Baitul Maqdis and Bayt-e-Ur.

<sup>3</sup>Iraqi Radios Al-Masjid, Anba' / Radios Al-Masjid, Yerba / Radio Al-Masjid Vertakma: May Allah (je pleased with him/her) correspond / with them.

<sup>4</sup>Reported by an-Nasa'i, Ahmad, Ibn Majah, Ibn Hibban, Al-Haarith in al-Mustadrak, Al-Bayhaqi in as-Shu'ab and others.

After the death of Suliman the Masjid was possessed and governed in turn by the Persians, Greeks, Romans, Byzantines, and then the Persians respectively. The second Persian conquest brought about the destruction of most of the Masjid's sanctuaries and quarters. The Masjid remained under Persian rule until Heraclius (reigned from 610-640) the Byzantine freed it from them. Masjid al-Aqsa and Baitul Masjid remained a part of the Byzantine Empire until the Islamic conquest.

In the fifteenth year after the Hijrah, 'Umar bin al-Khattab (ra) the rightly guided second Caliph of Islam entered Baitul Masjid. He granted amnesty and peace to its inhabitants by signing a treaty that later came to be known as 'Umar's Treaty. Baitul Masjid remained under the aegis of Islamic rule for the next five hundred (500) years.

In the year 490 H / 1099 C.E., the Crusaders laid siege to Baitul Masjid. They breached it, committing unimaginable atrocities and carnage and putting to death seventy thousand (70,000) Muslims.

The City of Baitul Masjid<sup>2</sup> remained under the yoke of oppression and tyranny of the Crusaders for ninety-one (91) years. During their tyrannical reign, the Crusaders defiled Masjid al-Aqsa and sought its destruction. They took a part of it as a Church and used another part as a stable for their horse, and yet another part as a munitions and weapons depot.

In the year 580 H / 1187 C.E., the great Sultan Salih-id-Din al-Ayyubi, returned the city of Baitul Masjid to the Muslim hands by gaining victory and driving out the Crusaders during the battle of Hizan.

The City remained under Islamic rule for many years. It was ruled by the descendants of Ayubi, the Mameluks, and the Ottomans.

In the year 1902 C.E., Theodore Herzl<sup>3</sup>, the founder of Zionism<sup>4</sup>, met with Sultan Abdul Hamid II offering to pay off the debts of the Ottoman Empire and filling the Islamic treasury with millions of gold pounds, and thereby filling the

<sup>2</sup> Translator: Baitul Masjid is commonly known in the western world as Jerusalem.

<sup>3</sup> Translator's footnote: Theodore (Béniámi Zalai) Herzl, the visionary of Zionism, was born in Budapest in 1856. He was educated in the spirit of the German Jewish Enlightenment of the period, learning to appreciate secular culture. In 1876 the family moved to Vienna, and in 1881 Herzl was awarded a doctorate of law from the University of Vienna. He became a writer, a playwright and a journalist.

<sup>4</sup> Zionism is an ideology that calls for the establishment of an autonomous Jewish entity in Palestine. The term Zionism is taken from the word Zion, which represents the Land of Palestine.

personal property of the Sultan. All that Herzl sought in return was to purchase a small area in the land of Palestine to colonize.

Sultan Abdul Hamid II understood the true motives of Herzl and conveyed the following:

"I advise Dr. Herzl not to pursue this matter. I do not have the power to sell a single dot from our land, for this land is not my property. It is the property of my people. My people have acquired this land with the spiltage of their blood and have sustained it with their blood. And surely we will cover the land with our blood before giving it up to anyone seeking it annexation."

The Sultan then declared his historic order:

"Jews seeking immigration to Palestine are to be banned from entering the land regardless of their originating land!"

In the year 1914 C.E. the British Empire invaded Palestine. They began to lay the foundation for the Jews to establish a Jewish state upon Palestinian land.

In the year 1948 C.E. the Jewish State<sup>11</sup> was declared after the British pulled out. The Jews annexed a large section of Palestine during the following few years.

In 1967 C.E. the Jews took over the rest of Palestine including al-Majid al-Aqsa, which remains captive in their hands to this day.

In 1995 C.E. a treaty was signed by Yasser Arafat, head of the PLO, and Yitzhak Rabin, then Prime Minister of the Jewish State, allowing the Palestinian population to govern themselves in a small section of densely Palestinian cities (Gaza).

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<sup>11</sup> Does you what discover why the term "state" is improper.

## The Prophet's Jihad in Palestine

Islam arrived while Palestine was under the governing of the Christian Byzantines. Islam, therefore set out to purge this sacred land from the disbelief that ruled over it. Rasool ul Allah ﷺ wrote the emperor and sent him numerous messengers (to explain to him Islam and call him to it).

The Messenger ﷺ also sent out numerous armies to reinforce the message. During that particular period of time Palestine was an indistinguishable part of ash-Sham.<sup>17</sup> Present day borders and territories were not known at that time. Here are a few of the main missions ordered by Rasool ul Allah ﷺ.

### First: The Battle of Mu'tah

It was the most significant and the fiercest battle during the lifetime of the Messenger of Allah ﷺ, a preliminary and a prelude to the great conquests of the land of the Christians. It took place in Jamada Al-Awal 11 A.H. / September 629 A.D. Mu'tah is a village that lies on the borders of geographical Syria.

The Prophet ﷺ had sent Al-Harith bin 'Umar Al-Audi on an errand to carry a letter to the ruler of Buwa. On his way, he was intercepted by Sharhabil bin 'Aqr Al-Ghassani, the governor of Al-Baqra' and a close ally to Caesar, the Byzantine Emperor. Al-Harith was tied and beheaded by Al-Ghassani.

The Prophet ﷺ was shocked on hearing the news and ordered that a large army of 3000 men be mobilized and dispatched to the north to discipline the transgressors. It was the largest Muslim army never mobilized on this scale except in the process of the Confederates Battle.

Zaid bin Haritha was appointed to lead the army. Jaffar bin Abi Talib would replace him if he was killed, and 'Abdullah bin Kawa'a would succeed Jaffar in case the latter fell. A white banner was raised and handed over to Zaid.

<sup>17</sup> translator: Sham is the Syriac name of the eastern son of Noah (a.s.). After the big flood that occurred during the time of Prophet Noah (a.s.), Sham decided to live in a land that today includes Syria, Lebanon, Jordan and Palestine. The land referred to by geographers as 'Sifat al-Sham or Great Syria is what we now call Damascus.

The Prophet ﷺ has recommended that they reach the sons of Al-Harith's number and invite the people to profess Islam. Should the latter respond positively, then no war would ensue; otherwise fighting them would be the only alternative left. He ordered them:

"Fight the disbelievers in the Name of Allah, neither break a covenant nor commit treachery, and under no circumstances a non-bom, woman, an ageing man or a lame should be killed; moreover neither trees should be cut down nor homes demolished."

At the conclusion of the military preparation, the people of Madinah gathered and bade the army farewell. Abdallah bin Rawaha began to weep at that moment, and when asked why he was weeping, he said that it was not love for this world nor under a mantle of infatuation with the glamour of life but rather the Words of Allah speaking of Fire that he heard the Prophet peace be upon him reciting:

"There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished." ([19:71])

The Muslim army then marched northward to Ma'an, a town bordering on geographical Syria and present day Jordan (200 kilometers from 'Amman). There news came to the effect that Heraclius had mobilized a hundred thousand troops together with another hundred thousand men of Lakhm, Hailan and Balqan - Arabian tribes allied to the Byzantines. The Muslims, on their part had never thought of encountering such a huge army. They were at a loss about what course to follow, and spent two nights debating these unfavourable conditions. Some suggested that they should write a letter to the Prophet peace be upon him seeking his advice. Abdallah bin Rawaha was opposed to this being selected and addressed the Muslims saying:

"I swear by Allah that this very object which you hold in abhorrence is the very one you have set out seeking, martyrs. In our fight we don't count on number of soldiers or equipment but rather on the Faith that Allah has honoured us with. Dust to win either of the two, victory or martyrdom."

In the light of these words, they moved to engage with the enemy in Madarif, a tree of 'Al-Balk', and then changed direction towards Ma'an where they encamped. The right flank was led by Qatibah bin Qatidah Al-Udhri, and the left by 'Ubadah bin Malik Al-Ansari. bitter fighting started between the two parties, three thousand Muslims against an enemy fifty fold as large.

Zaid bin Haritha, the closest to the Messenger's heart, assumed leadership and began to fight tenaciously and in matchless spirit of bravery until he fell, finally stabbed. Jaffar bin Abi Talib then took the banner and did a tremendous job. In the

thick of the battle, he dismounted, hamstring his horse and resumed fighting until his right hand was cut off. He seized the banner with his left hand until this too was gone. He then clasped the banner with both arms until a Byzantine soldier struck and cut him into two parts. Al-Bukhari reported fifty stabs in his body, none of them in the back.

'Abdullah bin Kawaha then proceeded to hold up the banner and fight bravely on his horseback while reciting enthusiastic verses until he too was killed. Thus upon a man, from Banu 'Ajan, called Thabit bin Al-Arqam took the banner and called upon the Muslims to choose a leader. The honour was unanimously granted to Khalid bin Al-Waleed, a skilled brave fighter and an outstanding strategist. It was reported by Al-Bukhari that he used nine swords that broke while he was relentlessly and courageously fighting the enemies of Islam. He, however, realizing the grave situation the Muslims were in, began to follow a different course of encounter, revealing the super strategy-maker, that Khalid was rightly called. He reshuffled the right and left flanks of the Muslim army and introduced forward a division from the rear in order to cast fear into the hearts of the Byzantines by informing them that fresh reinforcements had arrived. The Muslims engaged with the enemies in sporadic skirmishes but gradually and judiciously retreating in a fully organized and well-planned withdrawal.

The Byzantines, seeing this new strategy, believed that they were being entrapped and drawn in the heart of the desert. They stopped the pursuit, and consequently the Muslims managed to retreat back to Madinah with the slightest losses. The Muslims sustained twelve martyrs, whereas the number of casualties among the Byzantines was unknown although the details of the battle point clearly to a large number. Even though the battle did not satisfy the Muslims' objective, namely avenging Al-Harith's murder, it resulted in a far-ranging impact and attached to the Muslims a great reputation in the battlefields.

#### Second: The Dispatch of Usamah bin Zayid

Due to the arrogance and presumption of the Byzantines, the Messenger of Allah ﷺ started to mobilize a great army in Safar in the eleventh year of Al-Hijra and placed it under the command of Usamah bin Zayid bin Haritha with orders to have the horses of Muslims tread on the lands bordering Al-Saqqa' and Ad-Dauran of Palestine. He was ordered to deliver the message of Islam to everybody there and not to wage battle until the Call to Islam was rejected and opposed. The anxiety-provoking news about the Messenger of Allah's sickness, however, made the expedition tarry in order to know what Allah had willed as regards His Messenger ﷺ. It was Allah's Will that Usamah's expedition would be the first one dispatched during the caliphate of the voracious Abu Bakr as-Sidiq.

The emperor of the Byzantines had been given the message and sent ambassadors from Rasool al-Allah ﷺ.

Al-Bukhari, on the authority of the 'Abbas, narrated that Heraclius sent for Abu Sufyan and his companion, who happened to be trading in Adh-Sham, Palestine. That was during the truce that had been concluded between the polytheists of Quraish and the Messenger of Allah (Peace be upon him). Abu Sufyan bin Harth, who by that time had not embraced Islam, was summoned to the court and Heraclius asked him many questions about Muhammad (Peace be upon him) and the religion which he preached.

The Muslim envoy, Dihyah ibn Khalibah Al-Kalbi, was ordered to hand the letter over-taking of Heraclius, who would in turn, send it to Caesar.

Al-Bukhari gave a long narration of the contents of the letter sent by the Prophet (Peace be upon him) to Heraclius, king of the Byzantines:

"With the Name of Allah, the Most Beneficent, the Most Merciful,

From Muhammad, the slave of Allah and His Messenger to Heraclius, king of the Byzantines.

Blessed are those who follow true guidance. I invite you to embrace Islam so that you may live in security. If you come within the fold of Islam, Allah will give you double reward, but in case you turn your back upon it, then the burden of the sins of all your people shall fall on your shoulders.

وَإِنَّا نُنَذِّرُكُمْ وَمَا أَنْتُمْ بِهِمْ بِغَافِلٍ  
وَإِنَّا نُنَذِّرُكُمْ وَمَا أَنْتُمْ بِهِمْ بِغَافِلٍ

"Say [O Muhammad (Peace be upon him)]: 'O people of the Scripture (Jews and Christians), come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah.' Then, if they turn away, say: 'These witness that we are Muslims.'" [al-Tawba 36:4]

The Virtue of Al-Masjid al-Aqsa

- The land of al-Masjid al-Aqsa, and its vicinity, is a blessed land that is highly fertile and capable to sustain continuous cultivation of vegetation, fruit and crops. Allah (swt) said:

(سبحان الذي أسرى بهيمة ليلًا من المسجد المطرى إلى المسجد الأقصى الذي يزورها  
سليمان بن عبد الله

"Glorified (and Exalted) be He (Allah) Who took His slave (Muhammad) Safarly for a journey by night from Al-Maqdis-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed..."

- It is the second Masjid erected on Earth (built solely for worship).
  - It was the first Qiblah, Direction for prayer, that was fixed towards by رسول‌الله ﷺ.

An-Nabi ﷺ used to face Baitul Maqdis, with the Ka'bah present before him, until Allah revealed to Him:

لله اعزى سلطان و رحمة في السادة المؤذنات اللهم ارجوكم ان تقبل و رحمة الله نظر المسجد

"Verily! We have seen the turning of your (Muhammad's) face towards the Heaven. Verily! We shall turn you to a Qiblah (your direction) that shall please you, so turn your face in the direction of al-Masjid al-Harâm (Mecca)." (Al-Saqîfah, 2:144)

When this verse was revealed he  turned towards the Ka'bah, as did the companions.

4. The Prophet ﷺ was taken on a night journey to it. Therein, he congregated with Prophet's of the past and led them in prayer. And from its vicinity he was raised up to the Heavens.<sup>12</sup>

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5. The one who stands in it, seeking only to pray in it, he departs from it sinless like the day he was given birth to by his mother.
6. Praying in it is judged to be equal to praying the prayer 250 times elsewhere.

All Umar (ra) reports, "we were repeating (discussing things) in the presence of the رسول of Allah ﷺ about which one of the two is better, the Masjid of the رسول of Allah ﷺ or Baitul Masjid. So the messenger of Allah ﷺ said, "Baitak is my Masjid in their prayers better than is in (Baitul Masjid)." <sup>11</sup>

7. It is one of the only three Mosques that we are allowed to travel to solely for worship. Abu Hurairah (ra) reports that ar-Rabi' <sup>12</sup> said:

"One should not set out to a far distance (for gaining the blessing of that place) except to three Masajid: Al Masjid ul-Haram, the Masjid of the رسول of Allah ﷺ and Masjid Al Aqsa." <sup>13</sup>

8. It is one of the only three Mosques that we are advised to perform Tukraaf (exclusion) in. رسول of Allah ﷺ said, "There is no Tukraaf except in the three Masajid (Al Masjid ul-Haram, the Masjid of the رسول of Allah ﷺ and Masjid Al Aqsa)." <sup>14</sup>
9. The Dajjal (One-Eyed One, commonly known as the Anti-Christ) shall not be able to enter Masjid al-Aqsa. رسول of Allah ﷺ said: "He (al-Dajjal) will reside on earth the duration of 40 days. His dominion will reach every locality. He will not be able to come to four Masajid: the Ka'bah, the Masjid of رسول of Allah ﷺ, Masjid Al Aqsa and at Tur...." <sup>15</sup>

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<sup>11</sup> The hadith depicting this assurance is reported by a multitude of companions, Tabi'een and found in all of the collections of hadith. This assurance is thus established to be Mutawakkil.

<sup>12</sup> See as-Saheehah of an-Nabighah al-Albani (Hj: 2000). Reported by al-Tahawi and al-Hakim.

<sup>13</sup> It was reported by Buhari and Muslim.

<sup>14</sup> It was related in Bayhaqi in as-Sunan Al-Kubraa, Al-Tahawi in Musnad an-Nabighah an-Nabighah al-Albani (Hj) grants it in his Qata'ibah (Hj: 2798) as Salfiyyah with a chain of narration that meets the standard of Buhari and Muslim.

<sup>15</sup> This is a section of a long hadith that is reported by Ahmed in his Muawidh with a chain of narration that meets the criteria of Buhari and Muslim.

## **Erroneous statements and Misconceptions regarding Al-Masjid al-Aqsa**

It is quite evident that there is a prevalence of erroneous statements and misconceptions surrounding al-Masjid al-Aqsa. This is manifest throughout all levels of society and its varying backgrounds. A plausible reason for this occurrence can be attributed to the attachment of the three monotheistic religions to al-Masjid al-Aqsa. Muslims, Jews and Christians all hold the land sacred with a special significance to it for each respectively. Considering the fact that the Jews and Christians have specific names, titles and beliefs for the varying sites around al-Masjid al-Aqsa, it is plausible that these terms and beliefs have affected some Muslims.

As such, when historians wrote about this blessed City they noted all that was narrated to them and that which was pleasing to their own belief and creed. It goes without mentioning, that there were numerous Orientalist, Jewish authors, who sought to subvert and manipulate historical and known facts to that which was more appealing to them and their cause in furthering the aims of their so-called State.

With this in mind, it becomes incumbent upon us to clarify the misconceptions and list the erroneous beliefs regarding al-Masjid al-Aqsa, may Allah grant it His Protection.

- \* Not making a distinction between al-Masjid al-Aqsa and Qubat as-Sakhrah, Dome of the Rock.  
It is apparent, as expressed by contemporary historians and researchers, that the Jews seek to attach the hearts of the Muslim nation and generate reverence for the Dome of the Rock to draw attention away from that which is sacred and most deserving of reverence, al-Masjid al-Aqsa itself. The aim of this deception is so that when they seek to destroy Masjid al-Aqsa, the Muslim nation will look towards the Dome of the Rock and not take them to account for their deed.
- \* The courtyard that surrounds the Masjidah (prayer hall) of al-Masjid al-Aqsa, the Dome of the Rock, the stables and the rest of that which is in its vicinity – trees, plants, and other artefacts are all considered Masjid al-Aqsa (not just the building). The Masjidah that is titled Masjid al-Aqsa is a part of the Masjid. The Masjid is the whole courtyard and its surroundings and not limited to the Masjidah.
- \* There is no evidence to suggest that the one who performs Hajj is to visit al-Masjid al-Aqsa to sanctify his Hajj.
- \* The Rock:

Many false stories and deviant beliefs have been narrated regarding the Rock:<sup>11</sup>

- Some have claimed that all the earth's water originates from the depth of al-Masjid al-Aqsa.
- Some have claimed that the rock is suspended in mid-air.
- To pray beneath it has a special reward.
- That when our Prophet ﷺ set out on his journey to the Heavens the rock rose up in pursuit but he ordered it to remain.
- That our Prophet ﷺ and a contingent of other Prophets and Messengers reside beneath it.

There is nothing to indicate any special reward or significance for the rock that is now domed under the world renowned Golden Dome. Rather, this rock is just a naturally occurring protrusion of rock. All that is reported regarding it has no basis in sunnah of Rasulullah.

• Mihnah Durood (King David's Prayer Place):

Many from the general population believe that the prayer place commonly attributed to Durood (as)<sup>12</sup> is the place that he personally used during prayer. The Mihrab is found in the Masjid of al-Masjid al-Aqsa. The truth of the matter is that this Mihrab was built during the reign of 'Abdul Malik bin Marwan and people speculated that this was Durood's (as) actual prayer place. Without a doubt, establishing such (unauthentic) narratives as being greater and legitimately reported regarding the Prophets of Allah (as) is in fact furthering the aims and authenticating the claims of the Jews who falsely claim divine right of return.

• Solomon's Stables<sup>13</sup>:

<sup>11</sup> Translator: these false claims have been widely disseminated. An example of these unsubstantiated claims can be found in Mohamed Yaqub Ovredal's, *Al-Sakhrah: The Miraculous Rock of Jerusalem*. He says, 'Al-Sakhrah - The rock is regarded as the cornerstone throughout the world, not only because it is only suspended in the air without anything from the earth touching it, but also this holy place is full of tradition and folklore. The holy stone is said to have come from the paradise and it is the foundation-stone of the world.'

<sup>12</sup> (as): 'Abdu al-Salatin'

<sup>13</sup> Translator: An amazing underground area known as Solomon's Stables. This whole area consists of a range of vaults, supported by eighty-eight pillars set in fifteen rows - flanking arches arches spanning over three acres.

The prayer area presently known as al-Masjid al-Harraq, located below the southeastern side of the Mosque of Masjid al-Aqsa and measured to be approximately 3750 square meters, is believed by many to have been erected by Salimah (as). This is another example of the Jews seeking to subvert the truth by seeking to claim that they have rights established in this holy site and thus are more deserving of it. The truth of the matter is that it was built during the reign of the Umayyid's as has been established by the scholars of history and Athar. The stables were built by 'Abdul Muttalib ibn Harraq to be used as a shelter for horses and a pigeon house. Later on, the Muslims used the stables as a place of prayer and named it the Marwan prayer Place. In so doing, they appropriately inscribed the structure to its builder.

#### ■ Al-Husayn The Wall

There is a wall that many Muslims label al-Baraqiy due to their belief that an-Nabi ﷺ had his Baraqiy to it during his Night journey. There is no substantiating evidence to establish that this is the actual wall<sup>22</sup> that was used by an-Nabi ﷺ to tie his Baraqiy.<sup>23</sup> Furthermore, other people label this wall the Wailing Wall. This is a Jewish name for what they believe to be the last remaining wall of the Temple.

#### ■ The Passage way of Hirz-ak

This is a name given to one of the gates of Masjid al-Aqsa. Some from the general population believe that this is the gate that Allah relieved them from having to enter from and say Hirz-ak when they entered Masjid al-Aqsa. Where instead of saying Hirz-ak they said Hirzah. There is no evidence to substantiate the claim that this is the actual gate where this incident occurred.

#### ■ Room for Prayer

<sup>22</sup> Translator: It is what is commonly called the Western (Wailing) Wall. Jews congregate in front of this Western or Wailing wall to pray and lament Rome's destruction of their grand temple.

<sup>23</sup> Translator: Baraqiy is larger than a horse yet smaller than a mule. It is white in colour and travels at a quick pace. It places its foot at the furthest extent of its sight. It was the conveyance of Muhammad ﷺ during the Night Journey.

Any narration mentioning a reward for praying in Masjid al-Aqsa in excess of being rewarded 250 prayers is to be considered Da'if (weak) and not authentic.

- **Masjid 'Umar**

It has been widespread that the Masjid 'Umar (which is near the Church of the Resurrection) was erected where it is because 'Umar refused to pray in the Church when he conquered Ba'al Maqdis. Instead, he prayed outside the church so that the Muslims would not seek to claim the Church. There is no historical or textual evidence to support this claim. Rather, logic would dictate that 'Umar would pray in Masjid al-Aqsa itself (to earn the reward) and not seek to pray in a Church or near a church. Further, al-Masjid al-Aqsa was no more than a few meters away!

- **The Third Sanctuary**

Stating that Masjid al-Aqsa is the third Sanctuary (Masjid Haran) is not substantiated in Islamic legislation. A *Haram* (Sanctuary), such as the Grand Mosque in Mecca and the Prophet's Mosque, is a place wherein hunting and cutting down trees are prohibited within its confines. As for Ba'al Maqdis, there is no prohibition of this kind or anything to suggest that it is a *Haram*, contrary to the two Sacred Sanctuaries of Mecca and Medina. This is the consensus opinion of the scholars.

- **The "Sacred" Wall of the Baraq**

Stating that the wall is sacred has become prevalent upon the tongues of the public and in the books of many authors. To use the word sacred specifying that wall is improper. To single out the wall specifically with honour and sacredness is improper. The honour is for the whole of the region in general and is not confined to specific areas at the edges of al-Masjid al-Aqsa. It also goes without saying, that the *Barsaka* (virtue and blessing) is for the location and not for the rocks that make up the structure of Masjid al-Aqsa.

## The Regulations of visiting al-Masjid al-Aqsa

This section is summarized from the Fatwa of Shaykhul Islam bin Taysimiyah (rh).

1. The scholars of Islam unanimously agree that it is *Mustahab*<sup>11</sup> to travel to Baitul Maqdis to perform 'Ibaadah, Salat, Du'a, Zikr, recitation of Quran, and I'tikaaf in its confines.
2. The acts of 'Ibaadah that are legislated for al-Masjid al-Aqsa are the same acts of 'Ibaadah that are legislated for al-Masjid al-Nabawi ~~ﷺ~~ and other Masajid. Al-Masjid al-Haram in Mocca is unique unto itself. In al-Masjid al-Haram the visitor is permitted to perform Tawaaf circumambulation, around the Ka'bah, touch the two corners of al-Ka'bah that face Yemen and to kiss the Black Stone. The Prophet's ~~ﷺ~~ Masjid and al-Masjid al-Aqsa and all other Masajid do not have any rights of 'Ibaadah that involved Tawaaf around an object, nor a special area to touch or kiss. Therefore, no one is permitted to perform Tawaaf around the rooms containing the Prophet ~~ﷺ~~ or the rooms containing the supposed graves of other Prophets or holy men, or the rock beneath the Dome in Baitul Maqdis or anything else such as the Pillar atop Mount 'Arafah. Simply put, there is no place on the face of the earth wherein Tawaaf is valid and enjoined other than at al-Ka'bah.
3. The one who takes the rock (that is under the Dome) as a Qiblah, that he turns to during his prayers, has entered into Kufr and becoming an apostate who is to be asked to repent. If he refuses to repent (and abstain from praying to the rock) then he is to be put to death.
4. None of the Sahabah, 'Umar bin al-Khattab or the other companions (ra), prayed to the stone or kiss it. At the time of the rightly guided Caliphs, the rock was not deemed but was rather uncovered during the reign of 'Umar, 'Uthman, 'Ali, Mu'awiyah, Yazid, and Marwan. During the reign of 'Abdul-Malik bin Marwan there was a disagreement between Ibn az-Zubair and him. When people performed the Hajj they would be meeting with Ibn az-Zubair. 'Abdul-Malik wished to attract the masses to Baitul Maqdis and lessen their congregation with Ibn az-Zubair so he enclosed the Dome and covered it twice a year, winter and summer. The

<sup>11</sup> Translator: *Mustahab*: Desirable. If you perform the deed you are rewarded. If you do not perform it you have not sinned.

people of knowledge from the Sahabah and those who followed them in righteousness did not revere the rock.

3. Ilalat Masjid, Ibrahim's (as) tomb- The Ibrahimī Masajid are not to be considered sanctuaries. In fact there are only three divinely legislated sites:

- The Sanctuary of Mecca, May Allah increase it in honor. This is agreed upon by the whole of the Muslim Ummah.
- The Sanctuary of the Prophet ﷺ. The sanctuary extends from 'Uyar to Thawr<sup>21</sup>. This is considered a sanctuary by the Jumhoor (majority) — Malik, Shaf'iyye, and Ahmed. There are numerous hadiths indicating this.<sup>22</sup>
- The Sanctuary of Wujūj. It is a valley near al-Tasif. Ahmed in his Mishkat reports this and it is not found in the other main collections. This is considered a sanctuary by ash-Shaf'iyye due to his belief that the Hadith is Sahih. The majority of Scholars do not view Wujūj as a Haram. Ahmed declared the hadith weak.

Anything other than these three places is not considered a sanctuary according to the scholars of Islam. A Haram is an area where Allah has made hunting and removing its vegetation Haram (prohibited).

6. Traveling to visit the Tomb of Abraham or that those of any other Prophets and holy men, or to see their encampments or tombs, has not been desired by any of the Imām's of Islam.
7. Visiting the places of worship of non-Muslims, like Bethlehem of the Christians or Jewish temples and churches is forbidden in Islam. The one who visits these shrines or localities believing that visiting these sites is desired or that ones' worship in them is better than in his own home, has been led astray and has gone to other than what is known in Islamic legislation. He is to be asked to repent. If he refuses, then he is to be put to death.

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<sup>21</sup> 'Uyar and Thawr are two famous mountains. The first is in Medina the second it is Mecca.

<sup>22</sup> Rāfi'ah al-Kāfiya said, "I have declared that which is between the two mounts of Madinah a sanctuary in the same manner that Ibrahim declared Mecca a sanctuary." [Kabzah al-Jāmi' 2450]

## **Jewish Atrocities against the Muslim Palestinian Population**

The Jewish nation has a long history of oppression and grievous atrocities against humanity in general, and the Muslim Palestinian population in particular. Their self-serving policies and inhumane initiatives have led to the stifle of innocent souls and the spilling of innocent blood as a result of their escalating violence throughout the 20<sup>th</sup> century. In this new era there has been intensification and a renewal of aggression. Presented before you are a few highlights of a dark and barbaric history.

### **The Unusual Sacking of Al-Masjid al-Aqsa:**

August 21, 1969:

Denis Michael, an Israeli Christian terrorist, set fire to al-Masjid al-Aqsa. The fire engulfed the foundations, walls and interior of the Masjid. The fire consumed the pulpit of Sulayman ibn 'Umar al-Ayyubi, which was used by him during his speech after the conquest of Babylonia and the expulsion of the crusaders.

1980:

Close to one ton of T.N.T. was found near al-Masjid al-Aqsa in an attempt to destroy it. But quick decisive action saved the Masjid from sure destruction.

1984:

The special Aqsa security force discovered numerous Jewish terrorists hiding near Masjid al-Aqsa preparing explosives to demolish the Masjid. The Mufti of Babylonia at the time, Sh. Sa'd ad-Din al-Hindi, said: "Had it not been for Allah's protection, not a single stone of the honored building would have remained in place."

As well, during 1984, a plane was employed to bomb al-Masjid al-Aqsa. With Allah's Grace the plan was foiled.

1990:

During the year 1990, members of the Temple Trustees under the command of Rabbi Salman invaded the Temple Mount courtyard of Masjid al-Aqsa. They brought with them a stone that they intended to set in the courtyard as a cornerstone that is to be used in the erection of their intended Temple. The

Inhabitant of Bait al-Maqdis answered the Call of the Imam of the Masjid when he cried out from one of the minarets, "Allahu Akbar," over the speaker system calling for help. The Muslims answered the call and vanquished the enemy. Tragically, the Jewish security forces and settlers began firing live rounds into the Muslim congregation. This led to numerous deaths and hundreds being wounded. This incident later came to be known as, "Al-Aqsa Massacre."

Since the illegal seizure of Bait al-Maqdis in 1967, the Jewish nation has continuously excavated beneath Masjid al-Aqsa searching for any historical evidence of their so-called Temple. The initial excavation began from the Moroccan section that was annexed in its entirety by the occupying forces. The excavations spread to that which is directly beneath al-Masjid al-Aqsa from successive directions and over successive stages.

During 1996, the Jewish nation erected a small prayer hall in one of the excavated tunnels directly beneath al-Masjid al-Aqsa; which was inaugurated by the now deceased (former Prime Minister) Netanyahu. The excavations are still ongoing to this day. They pose a significant threat to the Masjid and may lead to its collapse at any moment.

#### Holocaust, Massacres, Murder and Malicious:

The Jewish nation's attitude since it has set foot in Palestine has been one of meander, blood-letting, assassinations and summary executions and massacres. They have implemented this policy and manner to drive out the true people of the land and claim it as their own. This destructive policy dates back to the terrorists who first landed in Palestine during 1948.<sup>27</sup>

Ever since the initial insurgency, followed by the establishment of the oppressive, tyrannical Jewish state, their policy has not changed. Even after signing the peace treaty with the Palestinian Authority, there has been a constant escalation in the violence, terrorism and destruction. The occupying forces have used all the weaponry made available to them against an unarmed civilian population. They have used napalm, tanks, rockets, and fight weapons. They take careful aim and shoot to kill old men, youth, women, and children. All are seen as targets that are fair game. They make no distinction between a resistance fighter working to claim his rights, a child, the elderly or women. This is clearly

<sup>27</sup> Translator: Researchers indicate close to 450 villages were destroyed in 1948. It is interesting to note that 85 percent of all Palestinian villages in existence under the British Mandate were under Israeli control in 1948. They were then systematically depopulated and mostly destroyed. It is worth noting that none of these villages were destroyed during the fighting. The vast majority were built of stone and remained intact after the fighting ceased and were later willfully destroyed.

demonstrated in their sinister past. Here are a few of the many examples documenting the Jewish nation's reckless regard for human life and their depraved indifference to the suffering of the civilian Palestinian population.

#### AL-SHEIKH VILLAGE MASSACRE (January 1, 1948):

While the rest of the world awaited the birth of a new year, a terrorist group entered Al-Sheikh village to massacre its residents. On that night, around two hundred Zionists armed with hand grenades and machineguns struck into this small village (Skm South East of Haifa). The attackers entered the homes on the edges of the village and detonated hand grenades and finished off with machine guns those who survived the initial attack. There were over 600 casualties with over 40 dead including many women and children. Many of the victims were found murdered inside their own houses.

#### DEIR YASSIN AND ABU SHU SHA VILLAGE MASSACRE (Friday 9th April 1948):

At 4:30 am on Friday 9th April 1948, Zionists surrounded the village, which was overlooked by two Jewish settlements, Givat Shaul and Montefiore. For two days Zionist terrorists killed men, women and children. Raping women and stealing their jewellery. The massacre had been executed with machine guns, grenades and finished off with knives. Pregnant women's bellies were cut open and babies were butchered in the hands of their helpless mothers. More than 250 people were murdered in cold blood. Of them 25 pregnant women were bayoneted in the abdomen while still alive. Anything that moved was killed. None of the animals were left alive along with the human Muslim Palestinian population.

#### QIBYA MASSACRE (October 14, 1953):

At 9:30 PM, about 700 formal Israeli troops attacked the border Jordanian village of Qibya, North West of Jerusalem. Using mortars, machine guns, rifles and explosives they blew up 42 houses, the local schools and the mosque. When faced with resistance the Jewish forces planted explosives around the village and detonated them. All those taking shelter away from the onslaught were killed or buried alive when their homes were blown up with them inside. Every man, woman and child found by the Jewish force was butchered. Anyone seen fleeing the scene was also gunned down. Seventy-five innocent villagers were murdered in cold blood. The mids were ordered by Ariel Sharon (the current Prime

Minister of the Jewish State). The torture continued throughout the night and into the next day.

#### QALQILAH VILLAGE MASSACRE (October 10, 1956):

The village of Qalqilah was attacked by Zionist aggressors and Jewish settlers. The attack took place at the proverbial green line that separates the Arab lands from the land annexed by the Jews in 1948. The raid was carried out by the army and specialized artillery units and dozens of warplanes. The artillery struck the village for an extended period of time before the land raid commenced. More than 70 persons were murdered that day.

#### KHAN YUNIS MASSACRE (November 1, 1956)

The Zionist Jewish army carried out a massacre against homeless Palestinian refugees living in the tent enclave of Khan Yunis near Gaza. 250 casualties were documented. Nine days after the first massacre the Jewish forces returned on the 12 of November 1956 and added another 279 casualties from the same refugee camp. The Zionist terrorists also murdered 100 Palestinian refugees in the near by refugee camp Rafah on the same day.

#### THE SABRA AND SHATILA MASSACRE (September 15<sup>th</sup>-16<sup>th</sup>, 1982):

Sabra and Shatila are two large Palestinian refugee (tent) camps near Beirut. Before the massacre took place the camps contain in excess of ninety thousand Palestinian refugees. On Thursday the 15<sup>th</sup> of September 1982 Jewish forces and their Lebanese partners attacked the two camps. The assault was planned by the Jewish forces Defense Minister who is now the Prime Minister of the Jewish state, Ariel Sharon. The massacre claimed over 3000 Palestinian men, women and children.<sup>28</sup>

#### AL-AQSA MASSACRE (Monday October the 17<sup>th</sup>, 1990):

On Monday October the 17<sup>th</sup>, 1990 and a little before Yom Kippur, members of the terrorist group called, "Temple Trustee" under the command of Rabbi Salman invaded the Temple Mount consisting of honored Mitzrah al-Aqsa. They brought with them a stone that they intended to use in the courtyard as a cornerstone that is to be used in the erection of their intended Temple. The

<sup>28</sup> Translator: A body count by the International Committee of the Red Cross revealed 2790 dead, the real figure is thought to be much higher and may never be known.

inhabitants of Bait al-Maqdis raced to defend the sanctity of al-Masjid al-Aqsa from the illegal trespass of these terrorists. This resulted in numerous confrontations between the trespassing terrorists, under the auspice of Rabbi Salomon - Leader of the Temple Trustees - and the five thousand Palestinians who had initially come to pray the Dhu prayer and found themselves needed in the defense of al-Masjid al-Aqsa.

Within moments a large contingent of the Jewish Defense forces arrived. These forces are always present in larger numbers near Al-Quds (Sanctified area of Masjid al-Aqsa). The forces began to indiscriminately fire live rounds into the crowd of Muslims. They made no distinction between a man, woman or a child. Twenty-one Palestinians died and in excess of 150 people were wounded. 270 individuals, from within and outside the Masjid were incarcerated and detained.

#### THE IBRAHIMI MOSQUE MASSACRE (February 27<sup>th</sup>, 1994):

Before the faithful ended their Fajr (dawn) prayers in the Ibrahim Mosque, explosions of hand grenades and the sound of assault rifles resounded within the Masjid. Shrapnel and ammunition ripped through more than 250 worshipers.

A Jewish terrorist by the name of Baruch Goldstein, from Kiryat Arba' settlement massacred 61 (29 on the scene) worshippers inside the Ibrahim Mosque in al-Khalil (Hebron) and wounded about 300. Goldstein entered the Masjid carrying an automatic assault rifle and an arsenal of hand grenades and ammunition. He hid behind one of the mosques pillars and waited for the believers to fall prostrate during the course of their prayer. He then began lobbing grenades and opened fire upon the prostrate Muslims. He was aided by other individuals with reloading his weapons and detonating the grenades.

Goldstein began the assault and the Jewish guards of the Masjid locked the gates barring anyone from escaping or others from entering to put an end to the bloodshed and carry the victims to nearby emergency centers and hospitals. Later, massive demonstrations took to the streets of Palestine and the Zionist army responded by life armaments killing 23 and wounding hundreds more.

#### QANA MASSACRE (April 18<sup>th</sup>, 1995):

On Thursday the 18<sup>th</sup> of April 1995, Jewish forces fired 135mm howitzers shelled UUFIL's Fiji BATT compound in the village of Qana a few kilometers Southwest of Tyre, Lebanon. Around 800 civilians had taken refuge at the base. The types of shells used exploded before hitting the ground so as to inflict the largest amount of casualties possible. 180 Lebanese women, children and elderly

men were massacred. These innocent defenseless individuals had taken refuge in the Fijian UN compound seeking safety. Also, they could not outrun the bombs that rained down upon them.

#### **AN-NARAAQ MASSACRE (September 25-28, 1996):**

September 1996, the Zionist government decided to inaugurate the usage of a bridge that runs parallel to the retaining wall of al-Majdal al-Aqsa. This decision was viewed by the Palestinian population as a provocative action that was a step closer to fulfilling the Zionist aim of destroying al-Majid al-Aqsa by weakening its structure and foundation. During the period between the 25<sup>th</sup> and 28<sup>th</sup> of September, 1996, clashes and strife ensued between the Palestinian demonstrators<sup>20</sup> and the occupying Jewish Defense forces. Seventy Palestinians were murdered when the helicopters from the Jewish defense forces open fired on the demonstrators.

#### **Incarceration and Torture of Inmates:**

The Jewish nation stifles the Palestinian population and restricts their freedom through the incarceration of large numbers of the Palestinian population.

Many are incarcerated as a precaution and not for a crime committed. The norm is to appear in a military court with little to no representation. In numerous cases individuals are held without being charged with a crime, appearing in court or having a trial. This process is simply known as Administrative confinement.

This policy, beginning 1967 to 2000, has led to the incarceration of more than 850,000 Palestinians. Most inmates are taken into custody during the early morning hours. Armed soldiers raid the home of the individual who is being sought out. The inmate is handcuffed, blindfolded and beaten with sticks, clubs and pistol-whipped. He is beaten and psychologically abused throughout his interrogation until he confesses to that which they have accused him of.

Standard interrogation techniques involved constant shaking, covering the victim's head with a nylon bag bringing on suffocation, and keeping the inmate in constant wakefulness while withholding food and water. There is constant physical abuse and regular beatings that are interrupted only by confinement in miniature cells. Music is blared constantly for agitation. Electrical shock and near asphyxiation are regularly administered along with climatic variations, extreme cold and extreme heat. Cigarettes and other objects are extinguished

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<sup>20</sup> Demonstrations and rallies shall be discussed from the perspective of Islamic law shortly.

with the skin of the inmates. The nails of the hands and feet along with the inmates' teeth are pulled out. Along with this is the unhealthy and inhumane condition that the general inmate population is exposed to. Diseases are rampant in the prison population. Skin and respiratory disease are of epidemic proportions. Emotional and psychological ailments are found in most inmates. It is rare to find an inmate leave the prison system unharmed. There were 126 documented cases of inmates dying during 'routine' interrogation.

What is baffling is that the Jewish courts in 1996 upheld torture as a legal, moral deed that is in tune with the oppressive and tyrannical legislation of the Jewish government.

### Expulsion and Annexation

The Jewish occupying force seeks the complete annihilation of the blessed land of Palestine from the Mujahid Palestinian population. They seek to purge the land and ethnically cleanse it of all non-Jews. To fulfill this aim they have resorted to massacring the Palestinian people so as to terrorise them to the point that they voluntarily depart from their homes and ancestral lands. The occupiers foster a situation that is unbearable to withstand. Those electing to remain find great difficulty in sustaining themselves.

When terrorizing the civilian population did not work the occupiers resorted to expelling many Palestinians from their homes and relocating them on the outskirts Lebanon or Jordan. At times they would give those unjustly incarcerated the option of relocating outside of Palestine or to remain imprisoned. The occupiers would then state that he chooses to leave and no longer has the right of return to his homeland.

The largest forced expulsion occurred in 1993. The occupiers gather more than four hundred influential Palestinian men — scholars, doctors, engineers, merchants and gifted students. They were placed in Southern Lebanon during severe winter conditions. They were left in that inhospitable climate living in tents struggling to survive until they were granted the right of return to their homeland.

### Assassinations

Massacring thousands of Palestinians throughout the recent years has proven in sufficiency in quenching the murderous tendencies of the Jewish occupiers. Assassinating key Palestinian leaders and spokespersons was incorporated into the repertoire of sanctioned acts used by the Jewish occupiers against the Palestinian

population. The main aim behind the assassinations was to suffocate the intellectual, political and physical struggle of the Palestinian people. These assassinations were not limited to those residing in occupied Palestine. The Jewish Defense Forces set up a covert secret unit of undercover operatives posing as Arabs. The operations entangle with the Palestinian population seeking to spy, sabotage and assassinate Palestinian activists. Numerous modes of assassination are employed from Snipers, rocket attacks, placing explosives in cars and phones to lacing food and drinks with poisons. In many cases numerous innocent by-standards are murdered or injured in these activities. Assassinating opponents has always been a Jewish policy that has escalated exponentially in the First and Second Intifadas.

#### Environmental Degradation and Water Supply Contamination:

The Jewish occupiers intentionally destroy the Natural physical environment in a multitude of ways. Of the most hazardous and serious way is the storage and burial of depleted radioactive wastes in Palestinian controlled areas. This blatant disregard for the Palestinian people and the natural environment has led to numerous health ailments afflicting the Palestinian population. Cancer rates have soared along with other terminal illnesses that are all linked to these hazardous radioactive wastes.

Further, the Jewish defense forces constantly and unabashedly use chemical dispersants such as tear gas to disperse crowds of children. The chemical constituents of these weapons are harmful, to the respiratory systems of all those who come in contact with it, especially to young maturing children and adolescents.

The Jewish occupiers contaminate underground aquifers and surface bodies of water intentionally. They have polluted numerous wells and springs in the occupied territories. As well, due to the initiatives and the lack of environmental concern, water salinity and toxicity have risen exponentially.

These contaminants have had a detrimental effect not only on the Palestinian population. During the year 2000, Jordanian authorities investigated shipments being smuggled into Jordan for storage and burial. The shipments contained numerous undeclared hazardous materials. Eventually the shipments were returned to their originating source.

## The Reality of the Struggle against the Jews<sup>10</sup>

The enemies of Islam, and Islam's unacquainted non-obeying followers, seek to portray as image of the struggle against the Jews for the purpose of land, borders, refugees, and water concerns. They contend that this struggle can come to an end with a lateral peaceful coexistence if the refugees can be given the right of return; improvements are made to the socio-political political systems, constitution, and the emergence of a secular state – existing under the watchful eye of the Zionist nation.

Unknown to them is the fact that our struggle with the Jewish nation is long-standing and deeply rooted, since the very inception of the Islamic nation in al-Madina al-Munawwarah under the auspice of the Messenger to Humanity.

Muhammad ﷺ Allah has narrated to us the reality of Jewish enmity and hatred for the Islamic Ummah and Tawheed. Take note of the fact that Allah mentions the Jews before the Murtikoon when listing those who have the greatest enmity for the Muslim Ummah.<sup>11</sup> We know that the nation of Kaff encompasses all those who adhere to other than Islam, but they are of varying levels in their enmity and hatred of Muhammad ﷺ. Allah (swt) says:

لَا يُحِبُّونَكُمْ وَأَنْتُمْ بِهِمْ لَا تَرْجِعُونَ  
[Al-Baqarah 2: 111]

"Never will the Jews nor the Christians be pleased with you (O Muhammad). Peace be upon him till you follow their religion." [Al-Baqarah 2: 111]

From the very moment Islam and the Muslims began to flourish, the Jewish nation has shown its deep hatred and enmity for the Prophet ﷺ, constantly making out his destructive and divisive. In fact, there are three separate instances when they attempted to assassinate him ﷺ. The first attempt was by dropping a boulder on him. On another occasion they placed poison in the food that he was eating. And yet another, Lubaid bin al-A'as from the Jew, may the Curse of Allah be upon him, used incantations and magical spells upon him.

<sup>10</sup> Taken from al-Hazzaahah chapter 209

<sup>11</sup> Translation: Allah says in Surat al-Mu'minah 5:82

"Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikoon (see V. 2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not pious."

In our present day we see that the American and British governments have made it a policy in each administration to arm the Jewish nation with the latest and most destructive forms of weaponry and missiles. These weapons are used day in and day out on innocent Palestinian Muslim children, women and elderly men. At the same time massacres, assassinations and murder are swept under the rug so as to not sway public opinion. All this is at the expense of the Palestinian Muslims.

We also witness those who aid the Jews by seeking to distract the Ummah from witnessing the wounds being inflicted upon the Muslim Palestinian population. They pass over the issue and generalize the Jewish atrocities by a myriad of distractions using the element of entertainment. They oppose the issue being with sports broadcasts, soap operas and other programs that intoxicate the Ummah and cloud its perception of reality.

Have not we as Muslims uncovered the reality of our struggle? Do we not understand that our struggle is a struggle of 'Ammah (Creed), Culture, Civilization, existence and identity? Have the Jews not dug around the foundations so that self implosion results? Have they not murdered our Muslim brothers, as they were in their prayers prostate to Allah, during the month of Ramadhan in the Hebron Mosque massacre? Have they not stabbed pregnant women in their womb, murdering young children not yet weaned from sucking, and set after our masas and properties? Have the Jews not turned some of our Masjid into bars and gambling halls and placed in other mosques refuse, waste and turned them into animal quarters?

Then how can it be said that our struggle with them is for land and borders? They claim that a simple solution is to grant the Palestinian people their own nation with al-Quds (Jerusalem) as its capital allowing all those monotheistic faiths, as they claim, to co-exist peacefully. They completely forget that Ibrahim has shown clearly his aversion to anything other than pure unadulterated Tawheed. Allah (swt) says:

وَلَمْ يَرَهُوا لِيَرْجِعُوا إِلَيْهِ وَلَمْ يَرَهُوا لِيَرْجِعُوا إِلَيْهِ وَلَمْ

"Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim People (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mashrikin (See V. 2:165)." [Al-'Imran 3:67]

The solution that is understood by the Jewish nation is abdicated, with its prerequisites, so as to raise the Word of (and Belief in) Allah, for the Jewish nation does not truly seek peace. They seek that the Muslims unilaterally submit and bow themselves to them in humiliation. They seek that Allah be enlisted

from all leaders and banners unknown to the Muslims so that they may become obedient servants and traitors who are beaten into submission.

Our struggle with the Jewish nation does not end merely with the establishment of a distinct Palestinian state that does not raise the banner of Islam and does not implement the Shar'i(Law) of Allah. How can our struggle possibly end when we recite in our prayers no less than seventeen times a day the Words of Allah (swt):

(Qur'aan 7, ayat 199)

"[Qur'aan 7] Not [is the way] of those who earned Your Anger [such as the Jews], nor of those who were astray [such as the Christians]. [Al-Fatihah 1-7]

The scholars of Tafseer unanimously state that those who have earned Allah's anger were the Jews and those who went astray were the Christians. This shall remain until the Day of Judgment. As such, the final battle that shall bring about the destruction of the Jews and their aggression shall be a battle inspired by Islam and the Servitude of Allah.

Rasool of Allah (saw) has said:

"You shall battle the Jews and continue battling them until the rocks and trees shall say, 'O Muslim! O 'Abdullah (Worshiping slave of Allah)! Behind me hides a Jew come and slay him.' Except for Al-Charged (it shall be a tree that remains silent) for it is a Jewish tree."<sup>12</sup>

This is the prophecy of the one who does not speak from his own whims, Muhammad ﷺ. This statement identifies the truth about the struggle that we have with the Jews. Our struggle is not what has been polarized in the media.<sup>13</sup>

<sup>12</sup> See the next chapter for an analysis of this Hadith.

<sup>13</sup> Taken from al-Bustani (verse 30).

## **Explaining the Hadeeth of Battling the Jews : Wording and Implications**

<sup>10</sup> Abu-Shaykh 'Ali Basam Al-Halabi (nafzihahib) has said in al-Anwa'ib (Ibn Hajar, 1995).

"From the things that the hearts of the followers have been moved, and their intellects have become certain of, is that the deepest misery in which the scattered Jews of the world have gathered mightily and with oppression is, the time of Israel shall come and be freed from existence.

We do not declare a timeframe when this shall take place as some emotionally charged individuals state without any right (i.e. evidence to support their statements).

The time may be at hand in their case, for that is not difficult for Allah. Or it may come sooner for surely Allah says:

get the problem

"And none can know the (magnitude and power of the) armies of your Lord except He."

**Sandy & Jack** is the off-beat and the off-centre

And it may be for this reason (that is, referring to the time when the Jewish oppression shall cease) that one of the icons of Palestinian Politics has said, "Verily our peace with the Jews is one of a political nature not that of 'Agape' (Belief and need)."

Indeed the authentic Prophetic narrations are abundantly clear that the big battle is inevitably coming and that the *Wand of Tawhid* will be victorious without a doubt (in defeating their Jews, their leaders and subjects).

The two great Scholars of Hadith al-Shaykhani (al-Imam Dihanni) and al-Imam Muslim have narrated on the authority of 'Abdullah bin 'Umar (ra), that the Messenger of Allah ﷺ said:

"You will battle the Jews until one of them will hide behind a rock. (The rock) will say, "O 'Abdullah (Worshipping slave of Allah)! Behind me hides a Jew come and slay him."

Abu-Shaykh<sup>10</sup> have also narrated on the authority of Abu Hurairah (ra) that Rasul al-Allah ﷺ has said:

"The hour will not be established until the Muslims battle the Jews. The Muslims will battle them to the point where a Jew will hide behind a rock and/or tree. The rock or the tree would say, "O Muslim! O 'Abdullah (Worshipping slave of Allah)! Behind me hides a Jew, come and slay him." Except for al-Qaysar<sup>11</sup> (it shall be a tree that remains silent) for it is a Jewish tree."

These are the two most authentic narrations regarding this issue. They make clear the inevitability of the upcoming battle. The narrations have a two-pronged effect. On one hand they portray the reality of the situation, while at the same time they declare unambiguously that the victory shall be for Muslims.

With the Praise of Allah and His Tawbaq (Inspired guidance) the issue is clear and is not in need of an extensive commentary or a more thorough explanation.

And within these two texts are numerous *Mashaj* implications. There are two extremely significant points that I here address:

Firstly:

The first point is connected to its first part (of the narrations). He ﷺ says to his Sahabah, "You will battle..." This is a clear indication that the future will be for Islam, only by the permission of Allah and only in accordance to the *Mashaj* (methodology) of the pious predecessors (Sahabah).<sup>12</sup>

Secondly:

The second point is connected to the conclusion (of the narrations). He ﷺ says, concerning the speech of the tree and rock, "O Muslim! O 'Abdullah (Worshipping slave of Allah)!" In this statement we see that the *Mashaj* of educational nurturing and notification, built upon the establishment and realization of Tawheed and servitude, is the catalyst for the establishment of the Laws of

<sup>10</sup> It is a type of *Myrra* tree, which is known to them.

<sup>11</sup> Look into "Tawbaq Ghairah-Shari'ah Bi-sharaq minaynayn illi qadra" by our brother Shiekh Sayyid Al-Utsabi Page 165-166. The Clear Explanation of the *Mashaj* of *an-Nabat*. Translated into English by Abu Zakiyyah.

Allah on earth and is implementing an Islamic life modeling the Prophetic methodology<sup>17</sup>.

(It is important to note that) there are numerous authenicated narrations that are De'iyah or declared weak. They are popular and commonly circulated among all levels of society, from the elite to the commoners. As such, it is our obligation to discuss them and indicate their erroneousness.

It has been narrated by Sa'ad, in his Tabaqat (4237), and Al-Bazzar, in his Mawdu' (1374 - An-nasayid), and Ibn Abi As'um in Al-Ahfaad wal-Mathnawi (2458), and other than them, on the authority of 'Uthaym bin Surayj An-Sakkaani that the Prophet said:

"You will indeed battle the Mushrikun until the last of you fight the Dajjal at a river in Jordan you will be on the east of it and they will be to the west of it."

And the narrator said: And I know not where on the earth Jordan will be at that time.

And its chain of narration is De'iyah (weak). In it is Muhammad ibn Abu 'Abdullah Al-Qazwini and Abu Dhuwayd ibn 'Ubayd ibn 'Ubayd as did Abu Ma'man and Bahrani and others.

Our Shaykh al-'Alimah, al-Hamam, the knowledgeable man, Abi 'Abdu-Rahman Muhammad Nazzarayyed Al-Hamam, may Allah envelop him with His Divine Mercy, has recorded this Hadith showing its sources with detail in his wondrous book: *Sabillul Ahadith Ad-Da'wah* (The Collection of Weak Hadith). Therein he has made clear its weakness. He (rh) has said:

"I have written this because of what has increased in the inquiries about it with regards to the taking over, by the Jews, of the West bank from Jordan on the first of June of the year 1967. May Allah curse them and humiliate them and purify the country from them and from their helpers."

I thus say 'Amen' in returning His dhu'l qura' asking Allah to show him mercy. I make it abundantly clear that the reason for authoring this article is due to what the Jews have placed upon our Muslim brothers in occupied Palestine. The murder, destitution and corruption have renewed in the last three months. Surely, there is no avail or release from difficulty except with help from Allah.

<sup>17</sup> Look also into Mu'allimul Uloomayyih min Hadyi Khairi - Pg. 145-150 by our Brother Shaykh Qatama al-Hilal

## The Battle against the Jews

Ab-Shaykh Salam bin 'Udd al-Hilali (may Allah have mercy on him) states, in pages 61 to 79 of his book, "Al-Junnat'ut al-Islamiyah":

Rasool of Allah ﷺ has informed us that the Muslims shall battle the Jews. He has said:

"The hour will not be established until the Muslims battle the Jews. The Muslims will battle them to the point where a Jew will hide behind a rock and/or a tree. The rock or the tree would say, "O Muslim! O 'Abdullah (Worshipping slave of Allah)! Behind me hides a Jew come and slay him." Except for al-Chaqad (it shall be a tree that remains silent) for it is a Jewish tree."

[Agreed upon by al-Bukhari and Muslim]

This has also been alluded to, explicitly, in al-Quran al-Kareem. The one who ponders over the introductory verses of Surat al-Ibrahîm shall take note of wondrous observations. The verses confirm that the future battle facing al-Islam shall be with the Jews and that the victory shall be for the Muslims.

Some of the scholars of Tafsir have stated that these verses are discussing ancient events and past occurrences and extinct populations.

We find that these verses are not commented on by any authentically reported hadith from the Prophet ﷺ and there are no authentically reported statements from as-Salaf that can be relied upon regarding these verses.

The multitude of narrations reported by some of the scholars of Hadith regarding the Al-Masâiq, people who will be unleashed upon Bani Israel, are all *Jarâiyat* (Jewish chronicles and Folklore) or *Mirdâyat* (Fabricated stories attributed to the Prophet ﷺ).

These outlandish narrations contain bizarre stories, unverifiable statements that cannot be accepted or that one cannot perceive to be factual. Abu 'Iyâb al-Tabâri (rh) quoted many of these (erroneous) statements on the authority of Ibn Ishaq who mentions openly that he quoted from *Athâl Kitâb*, People of the Scriptures, that they had said such and such. The position that a Muslim takes regarding narrations of this nature is to neither sponsor them as truth nor deny them and dismiss them as falsehood unless they contradict the Share'ah or logic.

Al-Hâfiidh ibn Kathîr (rh) had said:

"The scholars of Tâbârî, Bâlîf and Khâlîf, have differed regarding who the *Muâlîkîn* upon them (Bârî himself) shall be? Ibn 'Abî Hâîrâ and Qâzîdah hold that it is in reference to Jâbir al-Jâzîrî and his troops..."

Sâ'îd bñ Jâbârî holds that it is in reference to Sâ'îd ibn 'Umar the ancient King of Mîrîmîl (Iraq) and his legions.

He and others also hold that it is in reference to Bâhîrûn the ancient King of Bâbylône. Ibn Abî Hâîrâ narrates peculiar tales regarding this.

Ibn 'Abî Hâîrâ reports a long hadîth on the authority of Bâbylône. It is a fabricated, "Mîrîmîl", hadîth without a shadow of a doubt. No person possessing a minuscule amount of knowledge (of hadîths and its science) is in doubt of this. What is peculiar is how he (Ibn 'Abî Hâîrâ) overlooked this fact considering his prowess and fortune as a leader (in the sciences of Hadîth). Our Shaykh al-Hâîrâ, al-'Allâmâ Abû Hâîrâ al-Mîrî (rh) has stated explicitly that the hadîth is "Mîrîmîl" and a lie. He has even written this in the footnotes of the book.

There has been other numerous. Ibrâîmîr reported that I would have narrated if I did not fear the book would grow exponentially in size due to their multiplicity. From these narrations are those that have been fabricated by Zâzâ'ibîqî (apostate and unbeliever). Other narrations that (are not clear fabrications) may have some truth to them, but we are not in need of them (due to the doubt surrounding them), sub-Hâîrâl-lâh, All praise is for Allah.

That which Allah has narrated to us in His Book is not in need of elucidation from the previous (Divinely Inspired) Books and Allah and His Messenger have not remanded us to those Books. If we find in them that which is genuine or closer to genuine then we may write it down and report it.

"Wa Allâhû a'lâm."

[End Quots from Ibn Khâlîf]

I therefore deter you from seeking out an accurate account of the intangible past that is only known to Allah. Surely Allah states unambiguously:

لَكُم مِّنْ أَبْرَارِ الْأَنْبِيَاءِ وَمِنْ أَجْنَابِ الْمُتَّقِينَ إِنَّمَا يُنَزَّلُ لَكُمْ مِّنْ كُلِّ مُلْكٍ مُّرْسَلٍ فَإِذَا قَرَأْتُمُ الْآيَاتِ فَلَا يَرْجِعُوا عَنْهَا إِنَّمَا يُنَزَّلُ مِنْ رَّبِّكُمْ لِتَعْلَمُوا مِّا فِيهَا وَلِتَذَكَّرُوا وَلَمْ يَكُنْ لَّكُمْ بِهَا حِلٌّ وَلَا هُوَ عَلَيْكُمْ بِهَا بُشِّرٌ

"This is of the news of the messengers which We reveal unto you (O Muhammad (saw)). neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the righteous (pious - see V:2:2)" [Had 11:59]

We affirm that knowing the truth about the past can be substantiated with proper reporting of the Divine Revelation.

Let us turn back to our analytical study of the issue at hand so as to find in it that which will be most beneficial and instructive. Surely, the one given insight and knowledge of interpretation of the Quran has been given a great treasure. For surely the Quran, with proper Tafseer cannot be approached with falsehood or denial.

سُورَةُ الْأَنْبِيَاءِ

لَكُمْ مِّنْ أَبْرَارِ الْأَنْبِيَاءِ وَمِنْ أَجْنَابِ الْمُتَّقِينَ إِنَّمَا يُنَزَّلُ لَكُمْ مِّنْ كُلِّ مُلْكٍ مُّرْسَلٍ فَإِذَا قَرَأْتُمُ الْآيَاتِ فَلَا يَرْجِعُوا عَنْهَا إِنَّمَا يُنَزَّلُ مِنْ رَّبِّكُمْ لِتَعْلَمُوا مِّا فِيهَا وَلِتَذَكَّرُوا وَلَمْ يَكُنْ لَّكُمْ بِهَا حِلٌّ وَلَا هُوَ عَلَيْكُمْ بِهَا بُشِّرٌ

Allah: The Most High has said:

"And We declared for the Children of Israel in the Scriptures, that indeed you would be crushed on the earth twice and you will become tyrants and extremely arrogant!

لَكُمْ مِّنْ أَبْرَارِ الْأَنْبِيَاءِ وَمِنْ أَجْنَابِ الْمُتَّقِينَ إِنَّمَا يُنَزَّلُ لَكُمْ مِّنْ كُلِّ مُلْكٍ مُّرْسَلٍ فَإِذَا قَرَأْتُمُ الْآيَاتِ فَلَا يَرْجِعُوا عَنْهَا إِنَّمَا يُنَزَّلُ مِنْ رَّبِّكُمْ لِتَعْلَمُوا مِّا فِيهَا وَلِتَذَكَّرُوا وَلَمْ يَكُنْ لَّكُمْ بِهَا حِلٌّ وَلَا هُوَ عَلَيْكُمْ بِهَا بُشِّرٌ

So, when the promise comes for the first of the two, We send against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (to be completely) fulfilled.

لَكُمْ مِّنْ أَبْرَارِ الْأَنْبِيَاءِ وَمِنْ أَجْنَابِ الْمُتَّقِينَ إِنَّمَا يُنَزَّلُ لَكُمْ مِّنْ كُلِّ مُلْكٍ مُّرْسَلٍ فَإِذَا قَرَأْتُمُ الْآيَاتِ فَلَا يَرْجِعُوا عَنْهَا إِنَّمَا يُنَزَّلُ مِنْ رَّبِّكُمْ لِتَعْلَمُوا مِّا فِيهَا وَلِتَذَكَّرُوا وَلَمْ يَكُنْ لَّكُمْ بِهَا حِلٌّ وَلَا هُوَ عَلَيْكُمْ بِهَا بُشِّرٌ

Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.

أَنْسَمْتُمْ أَصْحَامَكُمْ وَأَنْسَمْتُمْ أَصْحَامَ الْمُتَّقِينَ إِنَّمَا يُنَزَّلُ لَكُمْ مِّنْ كُلِّ مُلْكٍ مُّرْسَلٍ فَإِذَا قَرَأْتُمُ الْآيَاتِ فَلَا يَرْجِعُوا عَنْهَا إِنَّمَا يُنَزَّلُ مِنْ رَّبِّكُمْ لِتَعْلَمُوا مِّا فِيهَا وَلِتَذَكَّرُوا وَلَمْ يَكُنْ لَّكُمْ بِهَا حِلٌّ وَلَا هُوَ عَلَيْكُمْ بِهَا بُشِّرٌ

(And We said: "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise comes to pass, (We permitted your enemies) to make you flee from sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that falls in their hands.

<sup>٢٣</sup> (وَمَنْ يَعْلَمْ بِهِ فَإِنَّمَا يَعْلَمُ اللَّهُ وَمَا يَرَى)

[And We said in the Taurat (Torah): "It may be that your Lord may show mercy unto you, but if you return (to sin), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers." (Al-Hajj 22: 4 - 8)]

Firstly:

The verses establish that Bani Israel shall be the cause of two separate instances of corruption. If the two instances of corruption were to be understood as past events that have come to an end, then we look back at history and notice that they have produced numerous instances of corruption, not just two. What is prophesized here is that they shall carry out two major instances of corruption that are far greater in deviance to all the previous acts of corruption that they have performed beforehand. As such, Allah has let loose upon them those who punish them due to their corruption. They have been vilified by numerous peoples throughout the annals of time, from Babylon, Persia, to the Byzantines.

Al-Hafidh Ibn Kathir has also stated in his Tafsir:

"Allah has informed us regarding them (Bani Israel). Whatever they were tyrannical and oppressive, Allah would unleash upon them an enemy that overwhelmed them, destroyed their homes, banished and enslaved large groups of them. Surely, Allah is not Oppressive or Dharer to His Creation. They (Bani Israel) were the ones who resisted and put to death their prophets and scholars."

Secondly:

There is no historical evidence to indicate that Bani Israel was granted a return with victory over those who vilified them.<sup>22</sup> Yet we see that the passage states that Bani Israel was given a return over them (Greeks) and given victory after

<sup>22</sup> (ibid 1:49)

<sup>23</sup> Translator: History shows that the Romans defeated the Byzantines and ruled for some time the lands of Palestine. Then the Romans were granted victory and repelled the Persians (See Sunan Al-Ram). Bani Israel did not defeat their enemies.

what they shall face following their first corruption. Ponder over the words of Allah:

"Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower."

Thirdly:

If the meaning of the verses was to imply that the two major instances of corruption have come to an end, then Allah would not have used the word(s) - *Wa*, *Wa* (the promise came for the first of the two), since that denotes a future occurrence that has yet come to pass. So how can it be understood that Allah (swt) is narrating a past event using words that imply that they have not come to pass yet?

If the two major instances of corruption have already taken place then Allah would have used the word - *Wa An*, when (the promise came for the first of the two), since that denotes a past occurrence that has taken place and come to an end.

As well, the word 'azali - you would do mischief - indicates that the incident will take place after the revelation of the *Qur'an* (verse) to Muhammad ﷺ since the Latin and Arabic at the beginning and ending of the word respectively indicate that the action will be performed in the future.

Fourthly:

Allah (swt) says, *وَمِنْ لَيْلَةٍ وَرَبِيعٍ* - And it was a promise (to be completely) fulfilled. This also implies that the occurrence is to be done in the future since a promise implies that the occurrence has not yet taken place. Generally speaking, a promise is the intention of carrying out a particular act or vice versa. The Promise of Allah is a promise that is to be completely fulfilled without a doubt. Therefore, we are to believe from Allah's statement to mankind, that they are to take heed and know that His Promise shall come to pass and shall be completely fulfilled. It is not like the promise of mankind that may remain unfulfilled since humans may promise something they are capable of and other things that they are incapable of. Allah, the One who has spoken these words is Capable and Able and nothing except Him.

Fifthly:

The rulers and people who caused and defaced Bani Israel in the past were unbelieving polytheists. How then can it be believed that Allah would describe them, (أَنْتُمْ) – Slaves of Ours? Surely, this description is used to denote a believing populous and not polytheists. This description is only used to depict a worshipping, believing, and sincere people. The description is used to honour them, and truly all honour is for the believers.

The final evidence of this (that this term is one of honour in the following words of Allah):

(أَنْتُمْ) مَلَكُو

"And the (worshipping) slaves of the Most Beneficent (are...) " [Al-Furqan 25:63]

(أَنْتُمْ أَنْتُمْ أَنْتُمْ) مَلَكُو

"(Honified (and Exalted) by His (Allah) above all that (evil) they associate with Him) Who took His slave (Muhammad SAW) for a journey by night..." [al-Isha' 16:1]

(أَنْتُمْ أَنْتُمْ أَنْتُمْ) مَلَكُو

"Enter you, then, among My honored slaves," al-Fajr 89:29

(أَنْتُمْ أَنْتُمْ أَنْتُمْ أَنْتُمْ أَنْتُمْ) مَلَكُو

Say: "O' Child (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah." An-Nazir 39:53

(أَنْتُمْ أَنْتُمْ أَنْتُمْ) مَلَكُو

"A spring wherfrom the slaves of Allah will drink," Al-Haqqah 76:6

(أَنْتُمْ أَنْتُمْ أَنْتُمْ) مَلَكُو

"Certainly, you shall have no authority over My slaves," Al-Hijr 15:42.

Sixth:

The second occurrence of corruption (by Bani Israel) shall be accompanied by the destruction of (their) enormous and towering buildings. History does not mention that Bani Israel erected towering structures throughout their past.

The previous points are an abridged discussion, mentioning analytically the realities of the meaning of the preceding verses. The correct understanding regarding this issue is that the two occurrences of corruption take place after the

revolution of Sunat al-Husna. So let us now look through the annals of this post-revolution of Sunat al-Husna.

Sunat al-Husna or Sunat Bani Israel (as others have titled it) was revealed in Mecca before the Hijrah of Rasul of Allah. The Sunah contains a concise account of the history of Bani Israel and the varying approaches and attitudes they had regarding the Divine Inspiration. It relates their opposition to the prophets sent to them and their open willingness to seek corruption throughout the lands. The Sunah goes on to warn them of numerous forms of punishment and reminds them of the final days wherein they shall face bitter days foreshadowing their destruction.

### The First Occurrence of Corruption:

The Jewish people have incorporated in themselves varying attributes that compel others from mankind to find no other recourse than to view them as enemies to the whole of humanity. This is due to the fact that they have perverted the true religion of Allah, claimed openly that they and no other are the masters of humanity and that they are God's Chosen People.

There is not a single nation or people who have not expelled, from their lands, the Jewish people as soon as their deviance, envy and treachery became apparent. Sadly, the one who wishes to uncover the Jewish people's flaws with Islam and all of humanity, needs to look no further than the words of Allah:

<sup>١١</sup> ﴿وَلَمْ يَرَوْهُمْ بِمَا كَفَرُوا بِاللهِ وَالرَّحْمَنِ وَكُلِّ الْجِنَّاتِ وَالْأَرْضِ﴾

"And (remember) when your Lord declared that He would certainly bring an assault against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment." (Al-A'raf 7:147)

As such, they have never avoided amongst any nation, from the varying nations, except that they would reside in Ghettos and isolated quarters from others. Allah (swt) has said:

<sup>١٢</sup> ﴿وَلَمْ يَرَوْهُمْ بِمَا كَفَرُوا بِاللهِ وَرَبِّهِ وَكُلِّ الْجِنَّاتِ وَالْأَرْضِ﴾

<sup>١٣</sup> ﴿إِذَا هُنَّ مُنْكَرٌ﴾

"Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah and from men; they have drawn on themselves the Wrath of Allah, and destruction is put over them. This is because they disbelieved in the *ayat* (proofs, evidences, verses, lessons, signs, revelations,

<sup>11</sup> تَعْلِمُونَهُمْ

<sup>12</sup> إِذَا هُنَّ مُنْكَرٌ

etc) of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress beyond bounds (in Allah's dominion)." [A.S. 'Imran 3:112]

The promises concerning Barzilai that are found in midrashim in al-Qur'an, are extraordinarily precise since they were spoken by Allah. The Jews have never found protection or comfort within a nation unless they sought out a covenant of protection. Surely, nothing could alleviate their distress and affliction except when Allah extends to them protection or facilitates their reaching those who will shelter them.

You will notice the precision of the 'Words of Allah' in the description of the numerous localities where the Jews were forced to reside in dispersion. Allah (swt) says:

#### Summary

"And We have broken them (i.e. the Jews) up into various separate groups on the earth, some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah's Obedience)." [Al-A'raf 7:167]

So we find that Allah disbanded their nation, forcing them far apart from each other in dissident and disunited bands and tribes. Allah (ﷻ) says:

وَاللّٰهُمَّ إِنِّي أَعُوذُ بِكَ

"And We have broken them (i.e. the Jews) up into various separate groups on the earth amongst nations."

They would reside within nations and cities yet be distinct and set off living in their own quarters and ghettos.

The majority of the Jewish tribes remained in ignorance and humiliation after being dispersed by the Romans. A small band of Jews entered into the Arab peninsula, choosing this region for varying reasons.

They migrated, was at first hasty for safety for they feared for themselves, complete annihilation if they remained under the Russian rule.

As well, they hoped for a brighter future. Knowing from their scriptures that there was an Arabic Prophet soon to arrive, they migrated to Arabia hoping that the Prophet would arise from amongst them. They would threaten the Arabic

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tribes near al-Madīnah that a great prophet was soon to arrive and that he would lead them in battle against the Arabs. Allāh (swt) says:

(٢) أكثروا سلوكهم من فعل على الآتين كفروا الله بما بهم ما هن فرقوا الله بآياته ذلك على

"And when there came to them [the Jews], a Book [this Quran] from Allah confirming what is with them [the Torah (Tawrah) and the Injil (Gospel)], although elsewhere they had invoked Allah [for the coming of Muhammad] in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be upon the disbelievers." [Al-Baqara 2:87]

When Rasul of Allah ﷺ was sent as a messenger the Jews possessed a position of state authority (in al-Madina). With their knowledge of the scriptures they claimed intellectual superiority. Further, they took control of the economic system with their greatest involvement in worldly gain. The two points along with the fact that they placed suspicion and enmity in the hearts of the two most formidable tribes, al-Aws and al-Khazraj, catapulted them to a position of leadership and political power.

Based at Al-Uqayla, **Umar** migrated to al-Madina at a time when the Jews had depleted its goodness and instilled division into the ranks of its tribes, instigating and leading them to the brink of battle.

When he arrived to al-Adulis the enmity and jealousy of Jews was plainly apparent. Their joy became sorrow. And their strength became weakness, while their control gave to an end. It was naturally expected that the Jews would accept Islam and belief in him. As Allah (swt) says ordering his Prophet to use the People of the Scripture as a witness to his authenticity:

وَهُنَّ أَنفُسُهُمْ بِأَنَّهُمْ لَا يُشَعِّرُونَ كُلُّ هُنَّ دُنْيَانٌ مُّنْدُثٌ وَمَنْ هُنَّ هُنَّ

"And those who disbelieve, say: "You [O Muhammad (peace)] are not a Messenger." Say: "Sufficient for a witness between me and you is Allah and those few who have knowledge of the Scripture (such as 'Abdullah bin Salim and other Jews and Christians who embraced Islam).'" [An-Nahl 16:41]

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Indeed it is baffling that the Jews who had previously invoked Allah to send a Prophet, now sided with those who they used to threaten with the imminent arrival of the Prophet. Even more baffling is that those who were threatened (Abu Jahl and al-Khaṣib) were those who believed in him . They knew that the Jews prophesied a new Prophet and they wanted to be from the first of those who denied his call.

Today no one knows the full extent of Abbott's Power but He

[View details](#)

"And now can know the (magnitude and power of the) service of your Lord except He."

This incident shows us that even those who have yet to believe can be used by Allah (swt) to further the Truth and give aid and victory to the worshippers of Allah.

Rasool ul Allah ﷺ did not transgress against the Jews living in al-Madinah. They, as a result of their treachery and hatred, attempted to assassinate him, ﷺ and broke their covenant to him while trying to incite the surrounding tribes into battle against him. Their audacity reached the level where they finally declared that to worship an idol is better than accepting the call to Tawheed of Muhammad ﷺ. They claimed that prostrating to an idol was preferable to prostrating to Allah. They began attacking the very essence of Islam and Muslims. They declared their aversion to Islam and betrayed the Prophet of Allah during critical times. Allah (swt) has said:

(الله از ایل لین ایرونا نهیم من اکتکپ بارسون باخت و مظاہر و بطریون لندن کفردا  
هزار اندی من لینن آنوا سیلا ارنند لینن لعهم الله و من ياعن الله لمن يهد الله هم ایم  
نمی همیب من اتلکل ایل دیز زیور ادیب هنرا ام حسنوون لئن علی ما لعهم الله من هنکه  
نهد ایلها آن همیسیم اکتکپ و مخکمه و ایلیهم هنکه علیم).

"Have you not seen those who were given a portion of the Scripture? They believe in Ali and Tagħid and say to the disbelievers that they are better guided as regards the way than the believers (Muallim).

They are those whom Allah has cursed, and he whom Allah comes, you will not find for him (any) helper. Or have they a share in the dominion? Then in that case they would not give mankind even a *Naytr* (speck on the back of a date-stone).<sup>47</sup>

Or do they envy men (Muhammad (saw)) and his followers for what Allah has given them of His Bounty? Then We had already given the family of Ibrahim (Abraham) the Book and *Al-Hiblu* (*Al-Surah - Divine Inspiration* to these Prophets not written in the form of a book), and conferred upon them a great kingdom."

[An-Nisa 4: 51 - 54]

Rasool of Allah ﷺ prepared an army and fired those who betrayed him and was victorious over them. They left the Arab Peninsula near to others. The remaining Jewish tribes of Khaybar were eventually expelled by the Muslims, rightly guided Caliph Umar bin Al-Khattab (ra). He purged the land of Islam from their infiltration and impurity.

Therefore, we establish that the first occurrence of corruption occurred during the lifetime of the Prophet ﷺ. The evidence of this is that Allah speaking to the Jews, has said:

وَلَا قُلْ لَمْ يَكُنْتُرَا لِي أَرْجُونَ لَكُمْ لَكُمْ لِمَنْ مُنْهَى (Quran 2: 11)

And when it is said to them: "Make not mischief on the earth," they say: "We are only passers-by." [Al-Baqarah 2: 11]

Rasool of Allah ﷺ was forced into action so as to teach, punish and expel them from their homes. This description is what we find in words of Rasool of Allah (pbuh) has said:

أَعْلَمُ لِمَنْ مُنْهَى بَلْ لَكُمْ لِمَنْ مُنْهَى (Quran 2: 11)

"So, when the promise comes for the first of the two, We send against you others of Our forces to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (to be completely) fulfilled." [Al-Nur 17: 1]

Allah (swt) has also said:

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<sup>47</sup> ١٩٦٤

<sup>١٣</sup> ﴿وَمَنْ أَخْرَجَ الْمُرْسَلِينَ إِلَّا لِيَرْهَبُ مِنْ دُولَتِهِ إِلَّا لِيُنْهَا﴾

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani As'adah) from their homes at the first gathering." [Al-Hakim 19:2]

<sup>١٤</sup> ﴿وَمَنْ أَخْرَجَ الْمُرْسَلِينَ إِلَّا لِيَرْهَبُ مِنْ دُولَتِهِ إِلَّا لِيُنْهَا﴾

"And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives." [Al-Ahzab 33:26]

The action of Rasool ul Allah ﷺ brought an end to the covenant of protection that Allah had extended to the Jews. As such, they left the Arab peninsula in search of a favorable society that they could take shelter with.

With this detailed historical account we begin to understand the reality of the verses that we have been discussing. The historical details are always in complete agreement with the revelation since that which transpires on earth is known by The Truth (Allah sub). The verses are the statements of The Truth that cannot be contradicted or opposed. Therefore, when Allah proclaimed, "وَإِنَّ رَبَّكَ لَعَلَّكُمْ تَذَكَّرُونَ" - So, When - it was therefore a promise that the exodus would take place and that there would be a group of worshipping slaves of Allah who would expel Bani Israel from their homes (to punish them for their disbelief and treachery). We now understand that the first occurrence of excommunication was during the lifetime of Rasool ul Allah ﷺ and that he and his sincere, believing companions, who were collectively labelled, "Worshipping Slaves of ours (Allah)," were those who expelled Bani Israel (thus fulfilling the Promise of Allah).

### A Return to Guidance

The era of Prophethood and the rightly guided Caliphs that followed it came to an end. The Muslim Ummah began to stray farther and farther away from Al-Qur'an and fell into dissension and partisanship. This condition generated weakness and stripped the Ummah of its strength.

While the Muslim Ummah was in a state of heedlessness and negligence the other remnants of Bani Israel organized themselves and began to flourish and

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<sup>13</sup> Rijal

<sup>14</sup> Rijal

again strength. Eventually they brought humiliation, desitation, and restrictions and imposed punishment upon the Muslims. The Zionist expansion grew with the aid of Communist manpower (European Jews) and Capitalist monetary reserves. The Jews suddenly became a formidable force and attained grandeur never before achieved by their predecessors.

The birth of the Jewish Nation was attained during a time when the Muslims were insignificant to Allah (due to their deviance), to other nations (due to their weakness) and amongst themselves (due to their division). The Christian western world was at a point of strength. When the western world (British) decided to give Palestine to the Jews as a nation, the Arab nations were treated as if their words, opinions and threats were inconsequential. The Communists, specifically Russia, viewed the Muslim world as being trivially insignificant and lacking division. As a result, Russia did not have an aversion to the Jews occupying Palestine and expelling the Palestinian people. In so doing, the Russians gave aid to the Western world in perpetrating one of the greatest injustices committed in the history of mankind.

Why is it that we blame our enemies for the path that we ourselves have chosen? They are a collection of nations who seek what is in their favour and of benefit to themselves, in tune with their policies and aims. Surely, the blame falls squarely on the shoulders of the Muslim nation that has forgot its Rabb, so they were in turn forgotten and made insignificant.

So thereafter the Jewish Nation took root in Palestine in the midst of numerous Muslims, plentiful in number but as significant as the frost on the surface of the ocean. A person may ponder over the fact that the Muslim nation numbers in excess of one billion persons, greatly outnumbering the Jewish nation comprised of a mere few million.<sup>20</sup> We understand that the number of Jews is greater than the number of sinless, pious, firmly grounded believers. Surely, the struggle is between al-Firqa' as-Najiyah (the Divinely Saved people of eighteens), those people adhering to the Truth, and the adherents of falsehood regardless of their locality, ethnicity and colour or language.

Furthermore, their (Bani Isra'il) description being numerous is speaking of the platoons of troops who will set out in battle against the believers. It is well known that the Jews have eclipsed the Muslims in terms of strength, training, weaponry,

<sup>20</sup> Astonishingly, pondering the fact that the Muslims are more numerous contradicts Allah's statement, "Then We gave you once again, a return of victory over them. And We helped you with wealth and children and made you more numerous in numbers." [Al-Humazah 17:8] But the shaykh explains further:

and military madness. All of this substantiates the words of Allah, "... and (We) made you more numerous in manpower." (Al-Humazah 17:6)

The return to guidance is an educational and development process for all the Muslims who have forgotten the *Mustajid* of Allah and have been enticed by the worldly life. In seeking the worldly life, at the expense of the hereafter and belief in Allah, they were brought down with humiliation upon their faces. When Allah (swt) seeks to educate with punishment a people who have strayed from the true *Mustajid* after having recognized it as believers, He humiliates upon them a nation who oppresses them with impunity.

Yet we recognize that this return to guidance shall be short lived, by the leave of Allah. In the verses we find the word, *jā' - then - being used to indicate that after the first occurrence of corruption the second corruption shall follow. We know that the second corruption did not occur for hundreds of years. So, in the scheme of time it was a long period of time. But when Allah speaks about the destruction of Bani Israel after the second occurrence of corruption He (swt) uses the letter, "wā' - For - to imply that soon afterwards (after their return to guidance, their destruction shall come about). The *Faqīh* indicates that it is a short, defined period of time wherein they shall gather in the Holy Land and assemble uniformly so as to meet their demise together at the hands of the soldiers of Allah from the *Tbaatib al-Rahman*. These poor slaves of Allah shall be those who have rallied in themselves and societies attached to Allah alone. On that day the Believers shall rejoice with joy in the victory of Allah.*

#### The Second Occurrence of Corruption:

The Jewish nation became a state in United Mecca and immediately, corruption filled the landscape. Women, elderly men, children were beaten. The head that whence Rashed al-Allah رض ascended was not spared. Numerous copies of the Quran were ripped apart in an orgy of destruction, corruption, deviance, and murder. The blood, property and honor of the weaker Muslims were no longer sacred. All peace treaties and covenants were disbanded.

Therefore, we establish that the second era of corruption has begun and remains ongoing. It is now, via Allah's A'lam, at its pinnacle since there ceases to remain an avenue of corruption that has not been tread by the Jews.

Is there greater deviance than setting the *Mustajid* wherein Allah is worshipped abhor?

Is there greater deviance than tearing pages from the Quran and stepping on it?

Is there greater sinfulness than to break the bones of, and murder, women, elderly men and children?

Is there greater sinfulness than to openly declare war against Islam and those who call to it?

Surely, these are all indicators of the greatest types of corruption.

All of the different initiatives that have been put forth to solve the Palestinian Muslim-Arab-Jewish conflict have all failed miserably since this matter is with Allah (swt) and not by the directives of the UN or other councils.

Before us today we find an unending stream of evidence proving that the Palestinian issue is not an worthless issue that is being traded around and passed from one side to the other without seeking to bring about a just solution that is appealing to all. The Zionist strategy will not stop continuing its malicious fraud, gesturing peace, while simultaneously plotting extermination of those it is courting. This has always been the attitude of the Jews, past and present. Therefore Muslims, especially those of Palestine, should wake up from their deep-extended slumber and regain the adherence to the Truth that they once possessed. Here are a few historical facts that depict the strategy being employed against us. The question is, who shall take the necessary precautions and understand the reality of the issue?

The Zionists have consistently attempted to bribe rulers and leaders with riches and enormous amounts of wealth to approve them so as to fulfill their Talmudic aims of building a nation in what they claim to be their Promised Land and exterminating all other peoples within its boundaries. But we know that the truly persecuted are those whom Allah has caused to Prostest. The Zionists began their devillish occupation by convening a conference wherein they decided to try and purchase a piece of the Holy Land so that the Muslim Palestinian population would not rise up in fury. They approached Sultan Abdul-Hamid with an enormous amount of money, knowing that the Muslim lands along with him personally were in financial turmoil, on the condition that he allow the Jewish population permission to migrate to Palestine. He had refused their request.

During 1941 C.E., they tried to bribe King Abdal-Aziz. They sent Hopkins, a senior American Foreign Ministry envoy, with the mission of convincing King Abdal-Aziz to forgive and turn a blind eye to the Palestinian issue and gain 10's of millions of gold Sterling British pounds. When King Abdal-Aziz learned of

this offer he refused to discuss anything regarding the Palestinian issue with him. Hoskins returned home unsuccessful in completing his mission.<sup>11</sup>

Jewish leaders and their supporters have not refrained in working to achieve their aim (of) complete annihilation of Palestine and the expulsion of the Muslim Palestinian population from it. They have worked towards their goal ever since the Balfour Declaration was proclaimed by the United Kingdom. Using all the resources and means at their disposal, they have attempted to realize their hideous objective. Their promise of peace, safety, equality and protection was heard before and is known by us (to be an empty promise to deceive us).

In analysing the verses of Surat al-Bura we uncover an amazing fact. Allah (swt) did not mention in the verse directly that the worshipping slaves of Allah shall enter al-Masjid Al-Aqsa after the first occurrence of corruption while defeating the Jews since the Jews were not in possession of the Masjid. But then Allah (swt) mentions that after the second occurrence of corruption his worshippers shall enter the Masjid during the process of destroying the Jews. Why is this significant?

These verses speak gravity about the disgraceful humiliation of Bani Israel and that the sincere believers shall root Bani Israel, bringing to them humiliation and disgrace. The first occurrence of corruption was al-Masjid al-Aqsa being freed from the entrance and rule of the Byzantines, not Bani Israel. During the second occurrence the Jews shall have entered al-Masjid al-Aqsa, and therefore stripping them of it shall be the option of their disgrace. As such Allah explicitly states:

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

Then, when the second promise comes to pass, (We permitted your enemies) to make your sons sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that falls in their hands.

These verses portray the victory of the sincere Muslims who shall have the attribute of al-Haqiqah an-Najiyah. The verses forecast the destruction and humiliation of the Jews at the hands of these sincere Muslims and that the Muslims shall enter al-Masjid Al-Aqsa, returning it to the Ummah. The verses also implicitly indicate that the Jews shall be in possession of Baitul Maqdis. Today we find that their leaders declare Baitul Maqdis (Jerusalem) as the eternal capital of the Jewish Nation (including al-Masjid Al-Aqsa).

<sup>11</sup> Taken from, "Was and Wasn't The Wiesman Plan?" Wiesman was the 1st Prime Minister of the Jewish Nation in occupied Palestine.

## The Finality:

The verses continue on describing the situation:

(لَعْنَهُمْ لِمَا لَمْ يَحْرُمُواْ) (١٠)

"... and to destroy with utter destruction all that falls in their hands."

The 'Bread of Allah' shall destroy, annihilate and wipeout, all the fortifications and infrastructure of the Zionist aggressors. Palestine has always been a land of few towering buildings, that is until the Zionists occupied the lands. They began raising sky-scrappers and erecting homes throughout the land of Palestine, (those are what will be destroyed by 'Bread-of-Allah').

Stemming from this detailed analytical explanation we declare to humanity that the unlawful settlements being erected in the occupied lands of Palestine shall not cease so long as the Jews remain in the vicinity, regardless of the promises of their leaders to stop expanding the illegal settlements. Their empty promises are nothing more than lies and deceit. The news reports affirm to us that the settlements being spoken are contradictory to the reality of the situation. The settlements are exponentially growing and expanding.<sup>52</sup>

We simply say: "Build Zionists. Raise building after building and rise in Grandeur. By the Will of Allah, your domes shall be in those same dwellings, by the leave of Allah. Insha-Allah, soon they shall be toppled upon you for Allah does not recant His Oath and Promise.

(لَعْنَهُمْ لِمَا لَمْ يَحْرُمُواْ) (١١)

"And it was a promise (to be completely) fulfilled." [Al-Humaa: 17:5]

Al-Masjid al-Aqsa was mentioned explicitly in the second occurrence but not in the first because the retaking of the Masjid by the Muslims, the 'Bread of Allah', the second time shall be a permanent one, while the first retaking was only temporary. This is what we observe today. The first retaking came to an end when the Jews illegally annexed al-Quds and Palestine (along with parts of Egypt, Syria, Jordan and Lebanon) during the Six-day war of 1967.

It is our duty and obligation to free our illegally seized lands and take revenge for the oppression that we have faced while expressing our justified anger. We shall enter al-Masjid al-Aqsa, Insha-Allah, as did our Sayef as-Saifi after the first

<sup>52</sup> These words were written more than 10 years ago. We still find that the situation has not changed and that the illegal colonization of Palestine has intensified.

**Assurance of salvation.** Surely the Order of Allah and His Promise and the Prophecy of Rassul al-Allah ﷺ to us shall be fulfilled. Allah (swt) has said:

(وَلَمَّا جَاءَكُم مِّنْ أَنفُسِكُمْ مَا شَاءُتُمْ إِلَّا مَا كُنْتُمْ تَرْكِبُونَ) [Surat al-Baqara 2:270]

"Then, when the second promise comes to you, (We permitted your enemies) to make your faces sorrowful and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that falls in their hands." [Al-Humazah 17:7]

On that day, those of true faith shall be joyous at the victory granted to them by Allah.

#### **Lessons to be derived from the Verses of Surat al-Humazah (17:8):**

1. The battle in aid for Palestine, which shall bring about the second attacking of al-Masjid al-Aqsa, shall be a battle of Islamic principles. We have already established this. Therefore, let anyone seeking the solution to the Palestinian issue know that the only permanent solution is Islam. There shall be no victory without Islam. Our enemies, the Jews, fight with their convictions, seeking to implement their Talmud and Torah. We shall only overpower them and defeat them with our unswerving faith and adherence to Tariqah, as we are ordered in al-Kitaab wa-Sunnah. It is known that for every action, there is an equal and opposite reaction. Allah points to this in the verses that immediately follow. Allah (swt) says:

(وَلَمَّا جَاءَكُم مِّنْ أَنفُسِكُمْ مَا شَاءُتُمْ إِلَّا مَا كُنْتُمْ تَرْكِبُونَ) [Surat al-Baqara 2:270]

"Verily, this Quran guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad (sws)-sta.), who work deeds of righteousness, that they shall have a great reward (Paradise)." [Al-Humazah 17:9]

2. The Palestinian issue shall not be resolved permanently through peace<sup>11</sup> because that is what Allah has decided. Therefore, those who are

<sup>11</sup> As for the peace initiatives and treaties struck between the Jewish nation and the surrounding Arab countries, then they are nothing more than world dreams that have no merit or worth. With intoxication the Jews have succeeded in convincing these nations that it has a legitimate claim. They were answerable to the one and only God of the Muslims while fulfilling the dreams and aspirations of the Jews in many ways.

1. An official governmental recognition of the Jewish State.

gambling with this Holy Land in their banting and auctioning should turn in repentance before they find themselves in the depth of punishment wherein mercy shall not reach them.

3. The Jewish migrations and repopulating in the Holy Land shall not cease.<sup>14</sup> The Jews seek to return to the Land that is flowing with milk and honey. It shall also be the land wherein they shall meet their demise. There has been a continuous influx of Jews migrating to Palestine from the Four Corners of the earth. Their congregation is a fulfillment of the Promise of Allah.
4. The Muslims are not to be deceived by the proclamations of the Western Military Superpowers that they are only aiding the Jewish nation with advanced weaponry so as to strike a balance of power in the region (since the Jews are out-numbered). The Jews therefore, possess an

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2. An end to the Economic embargo levied by the Arab Nations against the Jews State.
  3. Sharing of water supplies.
  4. Access to Petroleum and Natural Gas from the Arab Nations.
  5. Facilitating enticing conditions to attract more Jews to migrate to Palestine.

The Indoctrination that will adversely affect the Islamic Ideology:

1. Exploiting and Manipulating the Religion.
2. Rewriting the educational curriculum so as to incorporate favourable views of the Jews. This will adversely mold the cultural and ideological mentality of the Muslim populace.
3. The Jews shall have more ease at infiltrating and spying on the Muslim nations. The breeding of dissension and spreading suspicion and animosity shall be another hallmark.
4. Stripping the Muslim Palestinian population of their rights. Eliminating the right of return of Palestinian refugees so as to permanently strip them of their homeland.
5. Limiting the Muslim military presence around their (illegal) boundaries. The Peace pacts limit the Arab Nations but leave the Jews possessing nuclear, biological and chemical weaponry unaddressed.
6. Guaranteeing the Jewish public peace by compelling the Arab Nations to act as its protectors.
7. Dismembering the Arab unity by bargaining with each nation separately.
8. Spreading sexual immorality and decadence. Afflicting the population with harmful chemicals that limit their ability to procreate. Acting as a staging point for drugs to be smuggled into Arab Nations. Allowing individuals with AIDS to infect others.
9. Expanding exponentially the amount of Jews migrating to Palestine while closing in on Muslim cities and laying siege to them.

<sup>14</sup> There have been two major instances of mass migration of Jews to Palestine since the authoring of this book.

1. Thousands of Ethiopian Jews were flown over.
2. Thousands of Russian Jews migrated after the collapse of the USSR.

extensive arsenal of advanced weaponry that is not equalled by the Muslims. And this is precisely what was stated by Allah when He said:

"... and made you more numerous in manpower." [Al-Irma 17:6]

5. The Jews shall never have peace of mind, or feel secure, or arrive at the level of safety that they seek. This is a dream that shall remain unfulfilled because they do not seek to extend the same to others. All attempts at seeking to facilitate this unsustainable peace shall end in failure. They shall continuously be under siege as has been ordained by Allah. As He (swt) has said:

<sup>23</sup> ﴿وَاللَّهُ أَعْلَمُ بِمَا يَصْنَعُ إِنَّ اللَّهَ لِيَعْلَمُ أَكْثَرَ مَا يَعْمَلُ﴾

"And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment." [Al-A'raf 7:167]

The Quran addresses the most pertinent issue in our times, the Muslim Palestinian issue.

This issue is one that touches upon humanities liberty and freedom. The Power and Will of Allah has no boundaries and is not constricted or distant. It is incomprehensible that Allah's Will and Power is insufficient to change the oppression that is found in our times. This is what the Quran teaches. The Quran foresees a bright and luminous Islamic future that fills the world with brilliance. The Quran dispels from the national mind the socioeconomic political discussions that are broadcast day and night seeking to weaken our resolve.

The Quran approaches the Muslim from various angles and with different methods. Of the most powerful methods employed by the Quran is its ability to describe to us matters in intricate historical details; that contain wondrous parables and lessons. Inspiring in us upright morals that repudiate harmfulness; improper perceptions of the past and brighten the outlook of the future even when the present seems dark and foreboding.

The Future

#### Eighteen. Elighten upon the Methodology of the Prophet:

We have established that the recapture of al-Majid al-Aqsa a second time shall, without a doubt, take place as is explicitly and unambiguously stated in the Quran.

There is also no doubt in the fact that the victories of Islam and these conquests shall envelope the whole of the globe. The prerequisite that facilitates these victories is the return of the rightly guided Khilafah to the Islamic Ummah. The governing, assessing of what is acceptable and unacceptable, shall be by the Book of Allah and the authentic Sunnah of His Messenger.

Rasool ul Allah ﷺ has given us glad-tidings with this in the authentic Hadith wherein he states unequivocally:

"Prophethood shall remain with you as long as Allah Wills for it to remain. Then it shall be raised by Allah when He Wills for it to be raised. Then, a Khilafah upon the methodology of Prophethood shall remain with you as long as Allah Wills for it to remain. Then it shall be raised by Allah when He Wills for it to be raised. Then there shall be kingdoms that are inherited and it shall remain with you as long as Allah Wills for it to remain. Then it shall be raised by Allah when He Wills for it to be raised. Then there shall be kingdoms of impose obligation (oppression) and it shall remain with you as long as Allah Wills for it to remain. Then it shall be raised by Allah when He Wills for it to be raised. Then there shall be (a return to) the Khilafah upon the methodology of Prophethood. He then remained silent."<sup>11</sup>

### Economic Prosperity:

There are numerous prophecies that indicate that the Muslims shall regain their strength and shall cultivate their lands. In so doing, they shall facilitate for themselves the sustenance that shall help them achieve their aims and goals. The prophecies show us that we shall have a return of prosperity, stable sustainability and economic ease. Rasool ul Allah ﷺ has said:

"The Hour (Day of Judgment) shall not materialize until the land of the Arabs shall return to being (full of) vegetation and rivers."<sup>12</sup>

### The Emergence of al-Mahdi and Social Justice:

The Hadith prophesizing the emergence of the Mahdi are Muttawatir.<sup>13</sup> The Hadith inform us that a Muslim, rectifier of humanity's sinful ways, shall

<sup>11</sup> Hasan - Reported by Al-Bayduri, Abu Da'ud al-Tayyibi and numerous others.

<sup>12</sup> Sahih - Reported by Muslim.

<sup>13</sup> Muttawatir - That which is narrated by such a large number of people in such successive generational level of reporters, that it is impossible that they have invented it. Therefore the Hadith that reaches this level is irrefutable. The shahadah of the

emerge near the end of time to govern with the Quran and the Sunnah. He shall fill the earth with justice after it has become full of oppression. He shall be given the Bay'ah pledge of allegiance, without seeking it and shall govern for 7 or 8 years (Hajj cycles). Wealth shall become abundant during his time. His name shall be Muhammad bin 'Abdullah and he shall be from the direct descendants of Rasool ul-Allah ﷺ through the lineage of Fatima the daughter of the Prophet ﷺ. He shall be a just, pious and merciful Imam and governor.

Here are but a few of the plethora of authentic hadith regarding the Mahdi:

1. "The Mahdi shall emerge at the last days of my Ummah. Allah shall accoutre him with rain and the earth shall flourish with vegetation. He shall give wealth in abundance. Livestock shall proliferate in abundance and the Ummah shall increase in size (and status). He shall live for seven or eight years or Hajj (cycles)." <sup>10</sup>
2. "The Days shall not depart or come to an end until a man from my family shall govern (it). His name shall be the same as my name."<sup>11</sup>
3. "He (the Mahdi) shall be a Khaqan from the Khadighash during the last days. Wealth shall be in abundance with him and he shall not (need) to count it."<sup>12</sup>

Therefore my brother in Islam, know that the rightly guided Khilaafah, that is upon the Maatir of Prophethood, shall return before the emergence of al-Mahdi not as some people mistakenly assume. Some (self-proclaimed) Islamic groups state the opposite, with the erroneous belief that al-Khilaafah shall return with the emergence of the Mahdi. So they await his emergence in anticipation. There is nothing to substantiate such a claim.

It is sufficient to note as we have established that the Muslims shall reclaim al-Masjid al-Aqsa before the emergence of al-Mahdi and we have shown that its reclamation shall only take place after a righteous Khilaafah is established. Therefore, the Khilaafah precedes the Mahdi for it is the only path that shall

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Mahdi have been deemed Mutawakkil by Ibn Hajar, as-Suyooti, as-Saiqaawi, As-Sataari, al-Kitaabi and numerous other scholars of Hadith.

<sup>10</sup> Reported by al-Hakim - declaring it Sahih. Adh-Dhahabi concurred and it is as they state.

<sup>11</sup> Sahih - Reported by Ahmed, Abu Dawud and al-Tirmidhi.

<sup>12</sup> Sahih - Reported by Muslim

facilitate the honour of Islam and the way by which al-Masjid al-Aqsa shall be reclaimed.

We also see that the Prophet ﷺ explicitly stated:

"He (the Mahdi) shall be a Khaylī from the Khāṣṣāsh during the last days."<sup>62</sup>

Accordingly, this is an indication by him ﷺ that the Mahdi is a Khaylī from amongst the rightly guided Khāṣṣāsh who shall govern with the Qāsim and Surrāt upon the Mānūj of Prophethood during the last days.

Notwithstanding the fact that, the Mahdi represents the pinnacle of righteous religious connection and rectification during the end of time, we logically surmise that this rectification is an on going process that is begun by others prior to his arrival.

Wa Allahu a'laam!

All this indicates that the previous discourses and narrations affirm that the future is for Islam. A future that is bright and full of promise.<sup>63</sup>

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<sup>62</sup> Taken from, "al-Jawāzat al-Intiqāyah li-kulli al-Khalāq wa-tarbiyat al-Fikr fi Zabād al-Ummah." By Shaykh Sa'eed ibn 'Uthmān al-Hilāl (Pages 61-70).

**Jews and Islam**  
**The Virtue of Al-Jihad in the way of Allaah**  
By abu-Shaykh al-'Alaamah 'Abdul-'Azeez bin Baaz<sup>10</sup>

اَنْ لِ الْجِنَاحِ اَلْجِنَاحِ اَلْجِنَاحِ اَلْجِنَاحِ

To proceed:

When the Arabic Broadcasts and other channels of media transmitted the news of the transgression of the Jews upon Egypt, during the last part of Safar in the year 1407 H (corresponding to the fifth of June in the year 1987 C.E.), I wrote an article clarifying the position of the Jews towards Islam, the Prophet of Islam and their repeated transgressions and numerous plots.

I had also mentioned some of the narrations that have been reported in the texts about the virtue of Al-Jihad, calling others to it and the obligation of preparing for it against the enemies of Allaah.

However, the war was short-lived, ending a few days after its commencement with the Jews gaining victory and the Arabs suffering defeat. This loss was for many reasons. The greatest of which was that during that period the Arabs were disjoined, lacking steadfastness, upon the Deen of Allaah and in facing His enemies.

So, today I see it fit to repeat the propagation of that article in hopes that Allaah (swt) will benefit whom He wills from His slaves with it.

I ask Allaah (swt) to bless us with it, and to rectify the circumstances of the Muslims and that of their leaders. I ask Allaah to gather them upon the guidance, whilst humiliating the Jews and the remainder of the enemies of Al-Islam. I ask Allaah to cause within them disarray and grant the Muslims victory over them. Indeed He is the Owner of that, the One possessing all power.

**Islamic Ruku:**

All praise is for Allaah, Lord of the worlds and all that exists. (I ask Him to send) Blessing and salutations upon His worshipped slave and Messenger, Muhammad ﷺ, upon his family, his companions and his followers in righteousness until the Day of Judgement.

O you Muslims in every region!

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<sup>10</sup> Al-Kanziah

○ you Arabs, wherever you may be!  
○ you commanders and leaders!

Indeed, the current battle between the Arabs and the Jews is not only an Arab battle. But rather, it is an Islamic Arabic Battle. It is a battle between Al-Kafir and Al-Islam. It is a battle between the Truth and falsehood, between the Muslims and the Jews.

The transgression of the Jews upon the Muslims in their land and in the very center of their abode is a widely known affair. So it is incumbent upon the Muslim, wherever they may be, to help their brethren who are being oppressed. It is binding upon the Muslims to stand amongst their ranks and help them in the respect of upholding their rights from those who have oppressed them. We are to exert as much pressure as we possess, employing our physical power, influence, power and money. Each is to do according to his capacity, so as to be from those who answer the Call of Allah (swt):

وَإِنْ يَأْتُوكُمْ أَذْلَالٌ مُّكَفَّرٌ بِمَا فِي الْأَرْضِ فَلَا يُنْهَا عَنْ حِلَالِ أَمْرِكُمْ إِنَّ اللَّهَ عَنِ الْكُفَّارِ عَزِيزٌ

"But if they seek your help in religion it is your duty to help them except against a people with whom you have a treaty of mutual alliance." [Al-Anfal 8:72]

And Allah (swt) has said:

وَالَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْعَدْلِ وَمَنْ يُنْهَىٰ عَنِ الْحَقِيقَةِ فَمَا يُنْهَىٰ إِلَّا مَسْأَلًا وَمَنْ يَأْتِيَنَا مُجْرِمًا فَلَا نَنْهَا عَنِ الْعِدْلِ وَمَنْ يَأْتِيَنَا مُؤْمِنًا فَلَا نُنْهَا عَنِ الْإِيمَانِ

"Fight against those who believe not in Allah nor in the last Day, nor forbid that which has been forbidden by Allah and His messenger, and those who acknowledge not the religion of the Truth among the people of the scripture until they pay the Jizyah<sup>19</sup> with willing submission and feel themselves subdued." [An-Tawbah 9:29]

And so the status of the Jews against Al-Islam, and against the Prophet of Al-Islam is widely known. History has recorded it and the narrators of the reports have transmitted it to us (authentically). Sufficient is the greatest and most Truthful Book as it testifies to their attitude. Indeed, the Book of Allah, which falsehood cannot approach from before it or behind it, sent down by the All-Wise, worthy of all praise, discusses their attitude at length.

<sup>19</sup> A tax paid to the Muslims for the protection of the non-Muslims under them.

Allah (swt) has said:

وَمِنْ أَنْفُسِهِمْ أَنفُسٌ لَا يُرِيدُونَ لِتَطْمِينَ أَنفُسَكُورُونَ

"You will indeed find the strongest amongst men in enmity to the believers are the Jews and those who have madeشرك." [Al-Maeda 5:62]

Allah (swt) has unequivocally stated in this noble ayah that the Jews and the polytheists are the most enemical to the believers in enmity.

As well Allah (swt) states:

إِنَّمَا كَيْدُهُمْ أَنْ يُنْهِيَنَّ عَنِ الْحَجَّ مِنْ بَعْدِ مُنْذَهَةٍ إِنَّمَا كَيْدُهُمْ أَنْ يُنْهِيَنَّ عَنِ الْحَجَّ مِنْ بَعْدِ مُنْذَهَةٍ إِنَّمَا كَيْدُهُمْ أَنْ يُنْهِيَنَّ عَنِ الْحَجَّ مِنْ بَعْدِ مُنْذَهَةٍ إِنَّمَا كَيْدُهُمْ أَنْ يُنْهِيَنَّ عَنِ الْحَجَّ مِنْ بَعْدِ مُنْذَهَةٍ إِنَّمَا كَيْدُهُمْ أَنْ يُنْهِيَنَّ عَنِ الْحَجَّ مِنْ بَعْدِ مُنْذَهَةٍ

رَبِّكُمْ لَنْ تَلِمُوا نَفْسَكُورُونَ

"And when there came to them (The Jews) a book from Allah confirming what is with them, although aforetime they had invoked Allah (i.e. for the coming of Muhammad) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized (i.e. the prophecy of Muhammad) they disbelieved in it. So let the name of Allah be on the disbelievers. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed, regarding that Allah should reveal of His grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers there is a frightening torment." [Al-Baqara 2:109-110]

The people of Tafseer and interpretation have said, concerning the explanation of these two noble verses that:

"The Jews were invoking Allah for victory over the Arab disbelievers. They (i.e. The Jews) used to boast to the Arabs, "Indeed the time has reached for a prophet to be sent and we will fight you with him."

When Allah sent His Prophet - Muhammad ﷺ - they denounce him ﷺ and disbelieved in him, denying his attributes after having become evident to them. They did their utmost to wage against and combat his call. They conspired against him so as to put an end to his De'wah. Their jealous show of animosity and denial of the truth they knew and had recognized was beyond boundaries.

They did not cease in their unsolicited fighting and plotting against Islam and its adherents. Though, with all of their hatred and resentment, Allah quashed their plots and crushed their feeble attempts. Yet, they would continuously aid every enemy against the Muslims, in open and in secret.

Are they not those who said to the polytheists, "You are better than Muhammad and his Companions!" Was it not the Jews who conspired with the Kufir of Qarniyyah and their compatriots to fight against the Prophet of Allah ﷺ and the Muslims on the Day of Uhud? Was it not the Jews who aspired towards the killing of the Prophet ﷺ? But Allah had made it known to him ﷺ, saving him from their plots. And was it not the Jews who gave support to the Kufir on the day of Al-Ahzab, and in so doing broke their treaty with the Muslims?

Allah humiliated them and their hosts, giving His Messenger ﷺ and the Muslims power over them and bringing about the death of the Jewish combatants and enslaving their women and children as captives and garnishing their homes as booty due to their treachery and their betrayal of the treaty. That was their devise for being a party to the people of disbelief against the party of truth and guidance.

#### The Obligation of Heading out towards the Fight in the way of Allah

O Muslims, Arabs and non-Arabs! Come to the battle against the enemies of Allah, the Jews. Strive in the Way of Allah with your means and persons. This is truly better for you if you but knew. Hasten towards the Jannah that has the width of the heavens and the earth, prepared for the Muttaqin (people of piety and righteousness), the Mujahideen and the Saabitin (those who possess patience in the face of adversity and oppression).

Make your intention sincere for Allah and be from the possessors of patience. Be consciously fearful of Allah and you shall in turn be granted success. You shall be granted a clearly successful victory or the august status of martyrdom in the way of the Truth and the destruction of falsehood. Be ever mindful of what your Rabb has revealed to you in His luminous book regarding the virtues of the Mujahideen and the Promise of elevated stations and everlasting enjoyment.

Allah (swt) says:

الْمُجَاهِدُونَ

إِنَّمَا تَعْمَلُونَ مَا تَكُونُونَ فَلَا يُحِبُّكُمْ مِنْ عذابِ اللَّهِ مَا تَرَوُونَ  
كُفَّارٌ إِنَّمَا يُنَصِّرُ اللَّهُ أَعْلَمُ بِأَنَّهُ أَعْلَمُ بِمَا يَصِرُّونَ

لذوي سکم و بد علکم جهت نیوای من تجیه اگلر و مسکن طیه لی جهات عدد دلکه تکرو  
العلق. و اگرچه آنکه ناچار من افظ و فتح طرب. و پسر ناآیند.

"O You who believe! Shall I guide you to a commerce that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and a pleasant dwelling in Gardens of 'Adn - Eternally ('Adn (Eden) Paradise), that is indeed the great success. And also (He will give you) another (blessing) which you love, help from Allah (against your enemies) and a near victory. And give glad tidings [O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)] to the believers." [An-Saff 8]:10-12]

He doesn't like me.

لَا تَقْرُبَا حَسَنًا وَلَا حَسَنَةً بِمُهْرَكِمْ وَلَا مُهْكِمْ فِي سَيِّلِهِ لَكُمْ خَوْ لَكُمْ اَنْ  
كَمْ كَمْ كَمْ (2).

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew." [At-Taubah 9: 41]

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والصلوة ملائكة الخراج وعذراً المسجد المحرم كمن أعنوا به ولهم الأشرف وعذراً في سبل الله لا  
يمورون بعدهم ولا يهدى القوم المطافين. الذين أسرنا وهاجرنا وجالسنا في سبل الله  
بأجلهم وأنفاسهم انظروا درجة عباد الله وأولئك هم المأمورون. وبشرهم رغم مرحلة من درجات  
وحيات لهم فيها نوعية طلاق. شاركنا فيها ليناً بن عبد الله عمه أمير المؤمنين.

And His truth has abide

"Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid-al-Haraam (at Makkah) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the Zalimun (polytheists and wrong-doers). Those who believed (in the Oneness of Allah - Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of a

Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them whose souls are everlasting delights. They will dwell therein forever. Verily, with Allah is a great reward." [At-Tauha 9: 19-22]

### Answering the Call of Jihad

O Majlisahibeen!

Allah has expressed in the preceding verses the virtue and immeasurable reward not in store for the believers who heed not to Jihad – victory in the Deen or an everlasting life and heavenly status in the hereafter.

In the second ayah quoted above, we see that Allah (swt) obligates all those of faith to jihad saying, "March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but know."

[At-Taubah 9: 41]

The objective of answering this call is to be of those who raise high the Word of Allah (Taqreer of Faith), protect the Muslim Ummah and put an end to tyranny and transgression. Jihad, when done for this purpose, earns Muslim respect, honour and benefits them with an abundance of blessings. It ensures security for all, while preserving the Word of Truth (Tawheed), the Deen and its adherents from those who oppose Islam.

In the Noble Quran we find numerous passages discussing Jihad from varying perspectives. Some of these noble verses discuss the virtue of Jihad, while others incite the believers to answer the call. Furthermore, there are verses affirming the Divine Promise of Allah to the believers that their enemies shall be destroyed.

All of the verses fill the heart of the believer with energetic inspiration and strength. They build in the believer courage, and the honest desire of joining in the ranks of Jihad, and a sense of answering faith in the Promise of Allah - the receiving of one of the two good things. The only two outcomes are Victory and beautiful spoils of war or martyrdom in the Path of Truth.

As Allah (swt) says:

يَا أَيُّهُمْ مُّنْذِرٌ أَنَّمَا يُعْرِجُ بِكُمْ لِيَوْمٍ تُرَى  
(أَوْلَىٰ مِنْ يَوْمٍ) لِيَوْمٍ شَدِيدٍ

"Say: 'Do you wait for us (anything) except one of the two best things (martyrdom or victory), while we await for you either that Allah will afflict you

with a punishment from Himself or at our hands. So wait, we too are waiting with you." [At-Taubah 9: 52]

And He says,

وَلَا يَأْتُنَّ أَهْلَنَا بِمَا كَفَرُوا إِنَّمَا يَعْلَمُ مَا فِي الْأَنْفُسِ

"O you who believe! If you help (in the cause of) Allah, He will help you, and make you (as) household (of) His." [Muhammad 47: 7]

As well He has said:

إِنَّمَا يُكَفِّرُ عَنِ الْكُفَّارِ

"...and (as for) the believers, it was incumbent upon Us to help (them)." [An-Nur 24: 47]

And He having said:

إِنَّمَا يُكَفِّرُ عَنِ الْكُفَّارِ مَنْ يَرْجُوا أَنْ يُمْكِنَ لَهُ أَنْ يَعْلَمَ مَا فِي الْأَنْفُسِ

"...Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salat, [i.e. to perform the five compulsory congregational Salat (prayers), (the males in the mosques)], to pay the Zakah, and they enjoin Al-Hikmah (i.e. Islamic Monothelism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidding) [i.e. they make the Quran as the law of their country in all the spheres of life]." [Al-Baqra 22: 40-41]

And He has said:

وَلَا يَأْتُنَّ أَهْلَنَا بِمَا كَفَرُوا إِنَّمَا يَعْلَمُ مَا فِي الْأَنْفُسِ

مِنْ أُولَئِكَ الَّذِينَ حَسِّنُوا مَا فِي أَنْفُسِهِمْ

O you who believe! Take not as (your) Bithah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what

their breasts covered in fear worse. Indeed We have made plain to you the Ayah (proof, evidence, verse) if you understand." [Al-Israa 17: 108]

Up to where He has said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا يُنذِّرُ الْمُنذَّرِ وَلَا يُنذِّرُ الظَّالِمِينَ  
(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

"If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqin (the pious, see V.2: 17), not the least harm will their coming do to you. Surely, Allah encompasses all that they do."

[Al-Hadid 17: 120]

We find a clear declaration from Allah (swt) promising His worshippers clear victory over their enemies and security from their treacherous plots, no matter how they may be.

Surely Allah is Mightier than all those who oppose Him, more Aware and Knowledgeable of the duality of all matters. His Power and Might traverse all things, encompassing all events.

It is important to note that the aid of Allah is conditional. The Promise He extends to the believers is fulfilled only when they have faith in Him, give victory to His Deen, and remain upright with patience and steadfastness. He who establishes these conditions shall receive the Promise of Allah. He who does not fulfil the conditions is to blame only himself. As Allah (swt) says:

(إِنَّمَا يُنذِّرُ الْمُنذَّرِ وَلَا يُنذِّرُ الظَّالِمِينَ

"... (This is) the Promise of Allah; and Allah does not fail in (His) Promise." [An-Nur 24: 29]

O Majestic, O Believer! Contemplate and ponder over Allah's words, when He says:

فَلَا يَنْهَاكُمُ اللَّهُ عَنِ الْمُحَاجَةِ إِنَّمَا يُنذِّرُ الظَّالِمِينَ

"And if you remain patient and have Taqwa (piety, consciousness) not the least harm will their coming do to you" [Al-Hadid 17: 120]

Surely, this is a profound promise from Allah, the Mighty and Majestic King.

Striving against the enemy must incorporate patience and piety. With your jihad you seek to magnify Allah, showing your devout sincerity and complete obedience to Him and His Messenger ﷺ. This is the true reality of Taqwa that Allah has obligated upon His Messenger ﷺ. Allah (swt) singles out patience and sets it apart from general piety to show its importance and the dire need for it. For He (swt) says:

(وَالْمُصَابِرُ لَهُ أَعْلَمُ بِالْجَنَاحَيْنِ)

"And be patient, surely Allah is with the patient" [Al-Anbiya' 14: 12]

And He says:

(وَإِذَا أَنْتُمْ تُحْسِنُونَ إِذَا مُؤْمِنُونَ لَا يُكَلِّفُكُمُ اللَّهُ كُلُّ شَيْءٍ)

"O you who believe, endure and be more patient and guard your territory and have Taqwa of Allah so that you may be successful" [Al-'Ibrahim 3: 200]

It has also been authentically reported that the Messenger of Allah ﷺ has said:

"Whoever seeks to possess patience, Allah will grant him patience. And no one has been given a gift better, and more expensive a thing, than patience (that affects all actions in life)."

#### The Virtues of the Mujahideen with Allah

Fear Allah-O Muslim! Fear Allah whenever you may be and (especially) when you are in the battle arena. Be patient and steadfast while struggling against your Nabi (Incurerate desires). Be obedient to Allah and restrict your Nabi from that which He has made unlawful, while pursuing to topple your enemies amidst the fight. Be obedient to Allah and struggle against your Nabi and accept the hardships that you are sure to encounter. Be courageous during the battle when its terror is displayed in full and all that can be heard in the roar of the war planes and the thunder of the cannons.

Constantly recall your pious predecessors from the Prophets and Messengers and the Sahabah of Rasool al Allah ﷺ and all the sincere Mujahideen who followed them upon righteousness. Surely, in them you have been given a beautiful example and a perfect model to mould yourself by. In their struggles and hardships are great lessons, and an admonition to you. Surely, they possessed the highest levels of patience for prolonged periods of time during

their Jihad. Accordingly, Allah opened for them nations, guiding a multitude of people to Al-Islam. Allah granted them dominion upon the earth and bestowed upon them chieftain, leadership and Divine protection resultant from their unwavering Imaan, sincerity and patience.

They were honoured and elevated, graced with Divine aid for they preferred Allah and the abode of the hereafter over the Dunya and its fleeting glories and temporary pleasures.

To this effect, Allah has said in His Noble Book,

وَالْأَنْجَلُوْنَ مِنْ أَنْفُسِهِمْ أَنَّهُمْ يُحَبُّونَ الْأَنْجَلَوْنَ إِذَا سَمِعُوا مِنْ أَنْجَلٍ مُّصَدِّقًا لِّمَا يَرَوْنَ إِذَا هُمْ يَرَوْنَ أَنْجَلًا وَإِذَا مُّرْتَبَكُمْ إِذَا نَهَيْتُمْ عَنِ الْأَنْجَلِ وَإِذَا أُنْجَلَتْ إِلَيْكُمْ أُنْجَلٌ إِذَا هُمْ يَرَوْنَ أَنْجَلًا مَنْ كُفِّرَ مَنْ أَنْجَلَ إِلَيْهِمْ إِذَا هُمْ يَرَوْنَ أَنْجَلًا

(الأنفال: 17)

"Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah (Torah) and the Injeel (Gospel) and the Qur'aan. And who is truer to his covenant than Allah? Then rejoice in the bargain, which you have concluded. That is the supreme success." [Al-Tawba 9: 111]

And He has said:

وَمِنْ أَنْجَلِهِمْ لِيَكُفَّرُوا بِمَا يَرَوْنَ إِذَا هُمْ يَرَوْنَ أَنْجَلًا

"And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)."

[As-Sajdah 32: 24]

Accordingly, we see that Rassoul al-Allah ﷺ has said:

"One day of military expedition in the way of Allah is more superior than the (whole of the) Dunya and what is upon it. And the place taken up by the whig of one of you in the Jannah (in occupying a place that) is better than the Dunya and what is upon it. And an evening or morning wherein a servant goes out in the way of Allah is better than the Dunya and what is upon it."

Further, it has been authentically established that Rasool al-Allah ﷺ was once asked about which action is to be deemed the best of all deeds? He replied, "(Uncovering) Belief in Allah and His Messenger."

He ﷺ then continued on saying, "The parable of the Mujahid in the way of Allah (and Allah knows best he who truly makes Jihad in His path) is the similitude of a person who remains fasting (everyday) and stands in prayer (during every night). And surely Allah has taken responsibility for the Mujahid in His way. If He makes him die, He enters him into the Jannah or He returns him safe with spoils and booty."

Rasool al-Allah ﷺ has also said, "The one (man) who dies without having set out on a military expedition and has not had the intention of embarking on a military expedition, he will die upon a branch of hypocrisy."

A man asked Rasool al-Allah ﷺ about an action that equates Jihad in virtue. Rasool al-Allah ﷺ replied to the inquirer stating, "Are you able to fast and not break fast, and stand in prayer and not take a break for the duration of the Mujahid's stay out in Jihad?" The questioner responded in the negative asking, "Who would be able to accomplish such a undertaking O Rasool al-Allah ﷺ?" Rasool al-Allah ﷺ replied, "Indeed even if you were able to do that you would not have reached the virtue of the Mujahid."

Resoundantly, we see an overabundance of verses and hadiths discussing the virtue of Jihad and its importance. And accordingly, clear declarations of that which Allah has promised His people in terms of honor in the Dunya and a sensible departure from it whose sequel brings about rewards in the Akhira (hereafter).

### **Iman, Caution and Preparation**

Fear Allah O Muslims, and be sincere in your Jihad against your enemies - the enemies of Allah - the Jews and their helpers. Assess your deeds and report to your Lord from all things that oppose the Deen of Al-Ihsan. Be sincere in your Jihad and be steadfast on the battlefield when you meet your enemies. Be sure to look towards the life of the hereafter and know that the divine support of Allah is not far off.

Surely, the victory of Allah and His Divine support shall not be given to a particular ethnic group. The aid of Allah is not exclusively for Arabs at the expense of non-Arabs. It is not for Caucasians at the expense of dark-skinned peoples or vice versa.

Surely, the divine aid shall be extended to those who possess piety and are upon His Divine guidance. It shall be given to those who wage Jihad against their foes and prepare all that is within their realm to destroy their enemies. Rasool ul Allah ﷺ was ordered by Allah (swt) to prepare all that he ﷺ could muster (وَاعْلَمُوا بِمَا يُمْكِنُ مِنْ قُوَّةٍ)

"And make ready against them all you can of power." [Al-Anfal 8: 60]

And He (swt) has said:

(فَلَا يَرْجُوا لِقَاءَ يَوْمٍ يُنْذَرُونَ)

"O you who believe take your precautions." [An-Nisa 4: 71]

And Allah addressed His trusted Messenger ﷺ saying,

أَعْلَمُ أَنْتَ بِكُمْ فَإِذَا قَاتَلُوكُمْ إِذَا لَمْ يَأْتُوكُمْ بِالْبَيِّنَاتِ فَلَا يُكَفِّرُونَ إِنَّمَا يُكَفِّرُونَ الظَّاهِرَاتِ إِذَا لَمْ يَأْتُوكُمْ بِالْبَيِّنَاتِ فَلَا يُكَفِّرُونَ إِنَّمَا يُكَفِّرُونَ الظَّاهِرَاتِ إِذَا لَمْ يَأْتُوكُمْ بِالْبَيِّنَاتِ فَلَا يُكَفِّرُونَ إِنَّمَا يُكَفِّرُونَ الظَّاهِرَاتِ إِذَا لَمْ يَأْتُوكُمْ بِالْبَيِّنَاتِ فَلَا يُكَفِّرُونَ إِنَّمَا يُكَفِّرُونَ الظَّاهِرَاتِ

"When you (O Messenger Muhammad (sws)) are among them, and lead them in Al-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their precautions, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers."

[Al-Nisa 4: 102]

It is important to ponder and reflect upon these orders of Allah to His servants. He orders them to prepare, as much as is within their capabilities, for their enemies.

Of the most significant issue that you are to ponder over and reflect upon is Allah's order to His Prophet ﷺ and to the believers who accompanied him in Jihad. Allah (swt) ordered them to ensure that they miss not their prayers. He literally instructs us in the Quran the manner of the prayer while under siege in the midst of the battle. Allah (swt) directs us to establish our prayers while brandishing our weapons even while in a state of prayer. In fact, He (swt) repeats the order to take up arms whilst in the prayer so as to take all the necessary precautions lest the enemy attack us while we are occupied with our prayers. It is therefore imperative for the Mujahideen, commanders and soldiers, to pay particular attention to their enemy. But equally important is that they are not negligent of their prayers. They are to guard their prayers while maintaining a high-level of vigilance.

In so doing, there is an integration of the tangible (physical) means to success in the battle and intangible (spiritual) means to success in the battle. Surely, merging the two together has been set as an obligation upon the Mujahideen of every era.

They are to invocate the attributes of Iman in their deeds while remaining upright, obedient to their Lord and to know with full certainty and unswerving conviction that success and support is in Allah's Hand alone. They are to have this attitude so as to establish a firm basis and foundation for success that incorporates patience and the means to salvation. It is this intangible (spiritual) means that brings about the fulfillment of Allah's Promise. The believers distinguish themselves from all others and as such are rewarded through the fulfillment of Allah's promise to them.

But to ensure victory the tangible (physical) means to success must also be fulfilled. Therefore, there is to be a vast amount of martial preparation for the enemy along with an abundance of patience, steadfastness and constant vigilance against the treachery of the adversary.

With these two affairs the Mujahideen ensure the aid of their Lord for them, showing that they are deserving of it as Grace extended from Him and an example of His Kindness and Mercy. Surely, Allah shall not break His Promise. He shall grant support and honour to His Party.

Allah (swt) has said:

(عَزَّلَنَا مِنْكُمْ لِمَنْ أَرَادَ)

"...and (as for) the believers it was incumbent upon Us to help (them)." (An-Naml 27: 47)

And He (swt) has said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا تُنذَّرُ مَا يُنذَّرُ بِكُلِّ الْأَيَّامِ

"If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqin (the pious, see V.2: 2), not the least harm will their coming do to you. Surely, Allah surrounds all that they do." [Al-`Ankabut 29: 128]

## False Slogans

Arabic broadcasters have become accustomed to uttering many slogans similar to the effect of "The victory is for us, Allah is with us, The Arabs shall be victorious. The victory is for the Arabs and Islam."

All of these slogans are improper and contradict the truth of the matter. Victory is not guaranteed for the Arabs, as it is not guaranteed exclusively for any particular race of people. For a variety, victory is associated with what has been outlined in the Noble Book and conveyed by the tongue of His trusted Messenger. We have outlined some of these means to victory in what has preceded. The means to success and divinely granted victory is by fearing Allah, having unswerving faith in Him, possessing patience and resolve, and being sincere in seeking to give victory to Allah, while being prepared with the tangible necessities required to face the enemy. Any slogan or statement that depicts a different source for victory is to be considered in opposition to the pure Islamic legislation (Shar'). Hence, be attentive and heedful of this issue and these statements.

It is important to clarify the issue of Allah being "with us," or what can be termed as Divine Accompaniment (*al-Mir'iyah*).

*Al-Mir'iyah* is of two levels. Firstly, there is the general Divine Accompaniment or *al-Mir'iyah al-'Ammah* and secondly, there is the exclusive or specific Divine Accompaniment or *al-Mir'iyah al-Khaasah*.

The first type of *Mir'iyah* is a general, all-inclusive, Divine accompaniment that encompasses all human beings and is not specific only to the people of Islam. Allah (swt) mentions the mode of this general Divine accompaniment by saying:

وَاللَّهُ أَعْلَمُ بِالْمُسْتَوْدِعِ وَإِذَا أَنْزَلْنَا مِنْ لَهُ مِنْ فَضْلِنَا مَا لَمْ يَرَ مَنْ فِي الْأَرْضِ فَلَمْ يَرْجِعْهُ إِلَيْنَا وَلَمْ يَكُنْ عَلَيْهِمْ حِلٌّ لَّا يَرْجِعُونَ

"He Who has created the heavens and the earth in six Days and then Ibraheem (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) whereverver you may be. And Allah is the All-Knowing of what you do." [Al-Hadid 57: 4]

And He (swt) says,

يَعْلَمُ مَا فِي الْأَرْضِ كَمَا يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا يَعْلَمُ أَنْهُمْ فِي أَيِّ رَحْمَةٍ هُمْ لِنَفْسِهِمْ مَالُوكُونَ وَمَا يَعْلَمُ أَنَّهُمْ فِي أَيِّ رَحْمَةٍ هُمْ لِنَفْسِهِمْ مَالُوكُونَ

"Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammed (sws)). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say?" Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!" [Al-Mujadilah 58: 8]

These two verses undoubtedly illustrate that Allah (swt) is All-Knowledgeable of the varying phases and conditions of His creation. They demonstrate that Allah (swt) is watching over all the affairs, not a fragment of information escaping Him regardless of how secret it may have been meant to be. Allah confirms the absoluteness of His knowledge by beginning and ending these two verses with a proclamation of His Knowledge. In so doing, Allah (swt) draws the attention of His slaves to the true understanding of His general Divine accompaniment, that of His all encompassing Knowledge and Overseeing of all the affairs. As a result, the creation is to magnify and fear Him by abstaining from the actions that anger Him. In no way, does the Divine accompaniment mean that He (swt) intermingles with His creation or is manifest in all areas and places, as has been claimed by misguided innovators. Most High and elevated is Allah above all that they falsely ascribe to Him. Their outlandish claims are false from numerous perspectives. They do not have the textual evidence to substantiate their claims, and the true reality of the matter has been defined by the consensus amongst the scholars. We see that Allah (swt) affirms His rising above His 'Arsh, in the manner that befits His Majesty, and not resembling any of His creation.

As He (swt) says:

(وَلَمْ يَكُنْ لَّهُ كُفُورٌ وَلَمْ يَكُنْ لَّهُ شُكُورٌ)

"The Most Beneficent (Allah) Intervened (rose over) the (Mighty) Throne (in a manner that suits His Majesty)." [Ta-Ha 20: 5]

He (swt) further avers that there is nothing in resemblance or similarity to Him or to any of His Divine Attributes. He (swt) declares:

(لَمْ يَكُنْ لِّهِ مِثْقَالٌ بِحَوْلٍ)

"There is nothing like unto Him, and He is the All-Hearer, the All-Knower." [Al-Baqara 2: 111]

And He has says:

(لَمْ يَكُنْ لِّهِ مِثْقَالٌ بِحَوْلٍ)

"And there is none co-equal or comparable unto Him." [Al-Hadid 17: 4]

And so, we establish that Allah (swt) is above the 'Arah distinctly elevated above His creation. As He has informed, it is His Divine all-encompassing knowledge that is in all places and nothing can remain hidden from Him. For He (swt) further states:

(لَمْ يَكُنْ لِّهِ مِثْقَالٌ بِحَوْلٍ إِلَّا أَعْلَمُ بِهِ إِنَّهُ عَلَىٰ كُلِّ خَلْقٍ مَّعِينٌ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّعْلِمٌ)

"He is Who shapes you in the womb as He pleases. He is the Hearer (who has the right to be worshipped but He), the All-Mighty, the All-Wise." [Al-Irāq 3: 6]

And He (swt) says:

(لَمْ يَكُنْ لِّهِ مِثْقَالٌ بِحَوْلٍ إِنَّهُ عَلَىٰ كُلِّ خَلْقٍ مَّعِينٌ  
لَمْ يَكُنْ لِّهِ مِثْقَالٌ بِحَوْلٍ إِنَّهُ عَلَىٰ كُلِّ خَلْقٍ مَّعِينٌ  
لَمْ يَكُنْ لِّهِ مِثْقَالٌ بِحَوْلٍ إِنَّهُ عَلَىٰ كُلِّ خَلْقٍ مَّعِينٌ  
لَمْ يَكُنْ لِّهِ مِثْقَالٌ بِحَوْلٍ إِنَّهُ عَلَىٰ كُلِّ خَلْقٍ مَّعِينٌ)

"Whatever you (O Muhammad ﷺ) may be doing, and whatever portion you may be reciting from the Qur'aan, and whatever deed you (mankind) may be doing,

(good or evil). We are 'Witness thereof' when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or a small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record." [Yunus 10: 61]

These verses, clear-cut and unambiguous lead us to affirm with full conviction that Allah (swt) is above the 'Ard in the sense that befits His Majesty. The actions of His slaves are raised up to Him and He is with them in His all-encompassing Knowledge. Nothing escapes Him (swt).

The second form of Ma'reyah is al-Ma'reyah al-Khaasah (exclusive Divine Accompaniment). This is a specific, exclusive accompaniment that is set specifically for the Prophets and the Messengers and their followers in righteousness. This type of Ma'reyah is granted to the people of Taqwa, Imaan, patience and steadfastness. It implies the Divine Protection, Guardianship, Victory and support of Allah.

Allah (swt) says, describing the incident when His Prophet Muhammad ﷺ and Abu Bakr (ra) were hiding in the cave from the polytheists, that Rasool of Allah ﷺ had said:

(لَمْ يَأْتِكُمْ بِيَوْمٍ لَا يَرَى مَعَنِّي)

"Be not sad (or afraid), surely Allah is My 'aamah (with me)." [An-Tawbah 9: 40]

And when Allah sent Musa and Haroon to the Pharaoh Fifteen (Pharaoh), He said to them,

(إِنَّمَا أَنْهَاكُمُ الْأَجْنَافُ عَنِ الْحُكْمِ)

"Fear not! Verily, I am with you both, bearing and swing." [Ta-Ha 20: 46]

As well Allah (swt) has said, while admonishing the polytheists:

فَلَمَّا سَمِعُوا أَنَّ رَسُولَنَا أَتَاهُمْ بِالْحُكْمِ مِنْ أَنْهَاكُمُ الْأَجْنَافُ عَنِ الْحُكْمِ

(أَنْهَاكُمُ الْأَجْنَافُ عَنِ الْحُكْمِ فَلَمَّا سَمِعُوا)

"(O disbelievers) if you ask for a judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the

attack) or shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers." [Al-Anfal 8: 19]

And He (swt) has said:

وَإِنَّمَا الْأَعْذُرُ لِلَّهِ مَنْ يَكْفُرُ بِاللَّهِ وَاللَّهُ يَعْلَمُ أَعْذُرَةَ النَّاسِ  
[الأنفال: 14]

"O you who believe! Fight those of the disbelievers who are close to you, and let them find hardness in you, and know that Allah is with those who are the Al-Muttaqin (the pious - see V.2:23)." [Al-Tawbah 9: 123]

Allah (swt) also says:

إِنَّمَا الْأَعْذُرُ لِلَّهِ مَنْ يَكْفُرُ بِاللهِ  
[الأنفال: 14]

"And be patient surely Allah is with the patient" [Al-Anfal 8: 46]

## Islamic Slogans

It is important for us, as Muslims to ensure that our slogans, spread via all the varying forms of media, are accurate in meaning and wording. And so our slogans should be in complete accord with the message of al-Quran. That which has been sent to us by Allah, to lead us to righteousness. Therefore, our motto is to be similar to, "Surely Allah is with the Pious. Allah is with the believers. And Allah is with those who possess patience."

In so setting aright our call and slogans, we show our reverence to Allah and articulate the status to success expressed to us by Allah (swt). Accordingly, we implicitly declare that our success is not due to Arab nationalism or socialism or any other front lacking an Islamic basis.

## Victory or Martyrdom:

### O Mujahid!

You are in the middle of a great battle with a formidable enemy who seeks to bring an end to Islam and its people. So prepare your self for the jihad with patience, alacrity of actions ready for the pleasure of Allah, seeking refuge with Him alone. If you are truthful in your quest, then glad-tidings of one of the two blessed outcomes, victory and spoils of war with an honored worldly

existence or martyrs that accedes to eternal, everlasting life in the Jannah that is prepared for you with lofty castles, flowing rivers and fair maidens.

### O Ameen!

Do not be disillusioned into believing that victory shall be bestowed upon you simply because you are an Ameen. Victory shall be conferred only unto those possessing faith in Allahah and patience during the adversity. Those with integrity upon the Truth, sincerity to Allahah, repented from former faults, firm in their resolve and implementation of the Share'ah, and those who follow the guidance of Rasool al-Allah, Muhammad ﷺ as it pertains to war, peace and in all other spheres.

### O Muslim! O Mujahid!

Continually recall the calamity that the Muslims faced on the day of Uhud because of the disobedience of some of the troops to the orders of the great commander, Muhammad ﷺ reflect upon the diversity, weakness and loss that they suffered as a result. Allahah (swt) states, describing this calamity:

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يُبَشِّرُ بِهِ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يُعَذَّبُ بِهِ

"(What is the matter with you?) When a single disaster strikes you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds). And Allah has power over all things." (Al-'Imran 3: 165)

And He (swt) says:

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ يَرَهُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُ إِنَّ اللَّهَ عَلَىٰ  
كُلِّ شَيْءٍ بِلَيْلٍ وَلِنَهَارٍ إِنَّ اللَّهَ عَلَىٰ بِكُلِّ شَيْءٍ بِلَيْلٍ وَلِنَهَارٍ

"And Allah did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell in disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgives you, and Allah is Most Generous to the believers."

[Al-Turath 3: 152]

Further, Allah (swt) states:

"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Quran Verse 35:45)"

[Ash-Shura 42: 30]

Likewise, consider the Day of Hursus, when the Muslims over estimated themselves and so were nearly routed, had it not been for Allah descending Tranquility (Rahmatullah) upon them and reinforcing them with unseen warriors (angels). When they were revived and their smugness was refocused upon defeating their enemies (by Allah) and they had turned to Allah alone, seeking refuge and victory with Him, they were able to overpower their adversaries with the aid and support of Allah.

Regarding this incident, Allah (swt) has said:

لَقَدْ أَنْزَلْنَا عَلَيْكُم مِّنَ السَّمَاءِ مَا يُرِيدُ الظَّالِمُونَ  
وَمَا يَرَوْنَ لَكُم مِّنْ حِلٍّ وَمَا يَرَوْنَ  
أَنَّا أَنْزَلْنَا عَلَيْكُم مِّنَ السَّمَاءِ مَا يُرِيدُ الظَّالِمُونَ

"Truly Allah has given you victory on many battle fields, and on the Day of Hursus (battle) when you rejoiced at your great number but it availed you naught; and the earth, vast as it is, was rendered for you, then you turned back in flight. Then Allah did send down His *Safarib* (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompence of disbelievers." [At-Turath 9: 23-28]

Thus, any hardship that befalls the Muslims in their Jihad, or on any other occasion is to be attributed to their collective and individual shortcomings, negligence resultant of lack of military preparation or due to their excessive sinning and disturbance to Allah.

© Mujahideen

Turn to Allah, seeking refuge with Him. Be upright, obedient to His orders. Orchestrate all that is within your means to destroy your enemies. Be honest and sincere and He shall reward you with His Promises. Give victory to Allah and He shall grant you the means to victory and keep your feet steadfast. Be vigilant and cautious against falling into major sins and shunning off (Ayyam). Be wary of dissunity and disagreement. And for surety, heed the orders of your commanders in all affairs except that which is clear disobedience of Allah.

Allah (swt) has said:

إِنَّمَا الْمُؤْمِنُ بِاللَّهِ مَنْ يَعْمَلُ مَا يَرِيدُ وَمَا يَعْمَلُ إِنَّمَا يَعْمَلُ لِنَفْسِهِ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَا يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ وَمَا يَعْمَلُ إِنَّمَا يَرَهُ اللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ

"O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful. And obey Allah and His Messenger, and do not despair (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are *al-Abidin* (the patient ones, etc.). And be not like those who came out of their homes beautifully and to be seen of men, and hinder (men) from the Path of Allah and Allah is Most-Hatir (accusing and thoroughly comprehending) all that they do." [Al-Anfal 8:45-47]

I convey unto you instances from the lives of the *Sabiqun* (m) of Rased of Allah ﷺ when they faced the Byzantine army during the Battle of Yarmuk. In these quotes and statements you shall find a great many lessons.

Khalid bin al-Walid (ra) stood before the Muslim army on the day the battle of Yarmuk took place, and addressed them saying:

"This is (just another) day from the days of Allah. It is improper to be boastful or transgress any limits. Be sincere in your jihad and seek out only Allah with your (righteous) deeds. Surely, this day shall be followed by another."

Abu 'Ubaidah (ra) then stood up before the army and addressed them by saying:

"In the name of Allah! Give victory to Allah and He shall grace you with Divine victory and make your feet steadfast.

○ Assembly of Muslims!

Have Sabr (patience). Surely patience is salvation from Kufir, pleasing to Allah and eradicates infidelity.

Do not break your fortification or take a single step towards them (your enemy). Do not initiate the fight. Brandish your arrows (and take careful aim). Take cover behind your fortifications and shields and remain silent. You may converse with Zikrul Allah as a whisper to your own self. Remain this way until I order you (to battle) Isha' Allah Ta'ala."

Ma'adib bin Jabel (ra) then stood up amongst the army that day and began reciting from of Allah. He said:

"O People of the Quran!

O Protectors of the Book and upholders of al-Hudud wal Hasy (Guidance and Truth)

Surely, the Mercy of Allah and His Isaanah is not attained by simply hoping and wishing to receive them (without working to achieve them). Allah shall not reward His Forgiveness and expansive Mercy except to those who are sincere and honest (in their deeds). Have you not heard Allah's statement:

وَمَنْ أَنْهَاكُمْ عَنِ الْحَقِيقَةِ فَأُولَئِكَ هُمُ الظَّالِمُونَ  
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يُبَشِّرُ بِهِ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يُعَذَّبُ بِهِ  
(الزمر)

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (always) worship Me and do not associate anything (in worship) with Me. But whosoever disbelieved after this, they are the Firdaus (rebels, disbelievers to Allah)." [An-Nur 24: 55]

Therefore be informed to one from your enemy when you are within His Group. Surely, you have no real except with Him and you have no honor with anyone other than Him."

Abu Sufyan bin Harb (ra) stood up amongst the people and spoke insightfully to them, saying,

"Allah shall not rescue you from these people (your enemies) and you shall not please Allah on the nature (when you meet your enemy) if you do not battle them with sincerity (to Him) and patience when you face that which you detest."

These are but a few momentous instances and statements from the lives of the noble Sahabah (ra) that we convey onto you O Mgaahideen. We expect this to you so that you may be sure that victory in this Dunya and successful attainment

al-Jannah in the hereafter, are not realized simply by wishing or hoping. They will not be attained by negligence of the obligations upon you, but rather they are grasped by being genuine, earnest and sincere in your Jihad. They are attained with patience, uprightness upon the Deen of Allah, and instituting the Truth above all else.

Secondly, we turn only to Allah in invocation, asking Him to grant the Muslims victory over their enemies, with their word upon guidance, and inspire their leaders to have firm determination upon the truth. We ask Him alone to make our jihad against our adversaries sincere (judging the His Pleasure) and to inspire us to constantly turn to Him in repentence from all that would anger Him. We further beseech Him (swt) to bring about the defeat of the Jews, their supporters and allies, and to smother the enemies of Al-Islam wherever they may be. We implore Allah to bring down upon them the hardship that is not alleviated from those who are criminally oppressive. Thirdly, He is able to do all that He Wills. We send the Salat and Salams upon His worshippng slave, messenger, friend and chosen one, the Imam of those who are given victory, the Sayyid of all the 'Ubad of Allah in their entirety. We send the same to his companions and all those who tread upon their Maslah and hold on to his traditions until the Day of Resurrection.

## Concerning the Peace Treaty with the Jews

The religious edict, Fatwa, of ab-Shaykh 'Abdul-'Aziz bin Baz (rh)

### Question:

The Palestinians are in disagreement as to what their stance should be towards participating in the peace process. Hamas is in opposition to the process and calls to resistance, while the Palestinian authority is in agreement (with the peace process). It seems (to those asking the question) that the general (Palestinian) crowd (public) is in support of the Palestinian authority.

Who then are the people obligated to obey? And what is the status of those who are abroad?

We request that you show the truth of the matter because there is fear that fighting may occur between the two groups of Palestinians.

In ending my dialogue with your emir and noting that Allah has placed acceptance and love in the hearts of the masses for you, I request of you to give the youth of this Ummah words of advice that encapsulate the means to happiness in the worldly life and the hereafter along with promotion of this Deen and its people.

I ask Allah to grant us all success in all matters. Ameen.

### Answer:

I advise all the Palestinians to agree upon (seeking) peace so as to help one another to plenty.<sup>10</sup> (We issue this edict) to bring an end to the bloodshed and to unite the (divided) word upon the truth in defiance of our enemies who call us to division and disagreement.

It is upon the leader and the rest of those in authority to institute the Shar'iah of Allah and compel the Palestinian people to its (dictates). For a society, with it (Shar'iah) there is true delight and collective contentment for all. And surely,

<sup>10</sup> The reader reader may find that this fatwa concerning a peace treaty with the Jews, seemingly contradicts the preceding discussions and the words of the Shaykh stating that it is an obligation to fight and resist the Jews and to call the Muslims to wage jihad against them. In fact, there is no contradiction because the scholars all agree that a fatwa changes with the change of the time and locality. Every issue is analyzed individually and is based on its own particular ruling. The later fatwa of the Shaykh (rh) called the Muslims to unite and expel the Jews from the Muslim lands. This fatwa comes after the prolonged nature of removing the enemy and facing defeat at their hands.

this is a commandment from Allah to the Muslims that is an obligation for them to fulfil as long as they are able, as has been stated by Him in Surat al-Maidah:

وَمَنْ يُحِلْ لِلّٰهِ عِزْمَةً فَلْيَعْلُمْ أَنَّمَا عِزْمَةُ اللّٰهِ عِزْمًا

"And no judge (you, O Muhammad (saw)) between them by what Allah has revealed and follow not their vain desires." [Al-Maidah 5:49]

And up to His (swt) having said:

وَمَنْ يُحِلْ لِلّٰهِ عِزْمَةً فَلْيَعْلُمْ أَنَّمَا عِزْمَةُ اللّٰهِ عِزْمًا

"Do they then seek the judgments of (the Days of) Ignorance? And who is better in judgment than Allah for a people who have firm Faith." [Al-Maidah 5:50]

And He (swt) has said in Surat an-Nisaa:

وَمَنْ يُحِلْ لِلّٰهِ عِزْمَةً فَلْيَعْلُمْ أَنَّمَا عِزْمَةُ اللّٰهِ عِزْمًا وَمَنْ يَعْدِلْ فَإِنَّمَا يَعْدِلُ بِظُنُونِهِ

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad S.A.W) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." An-Nisaa 4:65

And He said in Surat al-Maidah:

وَمَنْ يُحِلْ لِلّٰهِ عِزْمَةً فَلْيَعْلُمْ أَنَّمَا عِزْمَةُ اللّٰهِ عِزْمًا

"And whosoever does not judge by what Allah has revealed, such are the Zalimun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws)." Al-Maidah 5:44

وَمَنْ يُحِلْ لِلّٰهِ عِزْمَةً فَلْيَعْلُمْ أَنَّمَا عِزْمَةُ اللّٰهِ عِزْمًا

"And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrongdoers - of a lesser degree)." Al-Maidah 5:45

وَمَنْ يُحِلْ لِلّٰهِ عِزْمَةً فَلْيَعْلُمْ أَنَّمَا عِزْمَةُ اللّٰهِ عِزْمًا

"And whosoever does not judge by what Allah has revealed (then) such (people) are the Fârigîn (the rebellious i.e. disobedient (of a lesser degree) to Allah)." Al-Mâidah 5:47

From these verses, and others similar to them, we come to know that it is obligatory upon all the Muslim states to govern (their people) with the Shar'ah of Allah and to be weary of governing with that which opposes it. With it (the Shar'ah) is their delight, victory, and salvation in the worldly life and the hereafter.

We ask Allah with His divine blessed Names and Lofty attributes to grant them (Palestinians) success (to establish the Laws of Allah) and to rectify with righteousness their leadership and aid them in establishing His Shar'ah in all matters. Surely, He is the Governor of this affair and is Able to facilitate it.

On this occasion I advise all Muslims, whatever they may be, to come to unanimous agreement upon this Deen and to recognize the true reality of al-'ibadah which they have been created for (its maintenance and performance). Allah (swt) has said regarding this:

وَإِنَّمَا الْجَنَاحُ عَلَىٰ الَّذِينَ لَمْ يُؤْمِنُوا

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." Adh-Dhariyat 51:36

He also said:

وَإِنَّمَا يَنْهَاكُمُ اللَّهُ عَزَّ ذِيْلَهُ عَنِ الْمُحَاجَةِ إِنَّمَا يُنَهَا عَنِ الْمُنْكَرِ

"O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqîn." Al-Baqarah 2:21

Allah (swt) has explained this verse in numerous passages within His great Book and in the Sunnah of His trustworthy Messenger ﷺ. The true reality of it ('ibadah) is to single Him out in all acts of worship (Tawheed) and to specifically turn to Him alone in 'ibadah which incorporates fearing Him, relying solely upon Him, taking a vow, praying, fasting, and slaughtering to Him alone. Along with all acts of worship that involve obeying His orders and abandoning what He has prohibited.

Resultantly, it is to be known that 'Ibadah is Islam, Imaan, Taqwa, Bir (righteousness in all its forms), Huda, and obedience to Allah and His Messenger. All of that has been branded 'Ibadah for they are all acts associated with submission and humbling (oneself) before Allah.

It is hence an obligation upon all those who are *Mukalibin*<sup>11</sup> to worship Him alone and to free themselves from His Wrath and Punishment through sincerity of actions; identifying Him alone with their worship, fulfilling His obligations and abstaining from His prohibitions. They are to govern with His Laws, advising and recommending one another to Truth and patience. As Allah (swt) has said:

عَنْ رَبِّكُمْ أَنْ يَعْلَمُ الْمُجْرِمُونَ إِنَّمَا يُعَذِّبُ اللَّهُ عَزَّ ذَلِكَ عَلَيْهِمْ وَاللَّهُ عَزَّ ذَلِكَ عَلَيْهِمْ

"Help you one another in AlFir and AlTaqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment." Al-Maidah 52

And He (swt) said:

عَنْ رَبِّكُمْ أَنْ يَعْلَمُ الْمُجْرِمُونَ إِنَّمَا يُعَذِّبُ اللَّهُ عَزَّ ذَلِكَ عَلَيْهِمْ

"By Al-'Aar (the time). Verily! Man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (*Al-Ma'which* Allah has ordained, and abstain from all kinds of sins and evil deeds (*Al-Shukar* which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or *Jihad*, etc.)." Al-'Aar

Allah (swt) has indisputably expressed in this evoked Surah, that humanity in its entirety is in a state of loss except those who have faith, working righteous deeds, and recommending patience and the Truth to one another. Surely, these select few shall be the victorious, successful and pleased in the Dunya and the Akhira.

And the explanation of His statement, *إِنَّمَا يُعَذِّبُ* <sup>وَيُمْلِئُ</sup> implies that:

<sup>11</sup> Translator: Those who have reached the age of majority (puberty) and are rationale and sane.

They believe in Allah, holding Him as their Rabb and Baah who is (solely) deserving and worthy of worship. They believe in His Messenger ﷺ as well as all the other Messengers. They believe in all that has been revealed by Him (swt) to His Messenger regarding al-Jannah, an-Naar (The Eternal Fire), The Accounting, Reward and Punishment, and all other matters (of belief in the Unknown; Ghayb). Then (and along with their belief,) they work righteous deeds, fulfilling what Allah has obligated and abstaining from what has been deemed Haraam, owing to their sincerity and honesty (of intention). Then (and along with their belief,) they recommend the Truth (through) sincerely to one another, advising and enjoying al-Ma'rrof and forbidding al-Munkar, all the while remaining in a state of patience and seeking Allah's reward, fearing His retribution.

They are those who shall be granted victory.

They are those who shall be successful.

They are those who shall be pleased in the Dunya and the Akhira.

We ask Allah with His divinely blessed Names and Lofty attributes to make us, and all our brothers, from amongst them (those who have the preceding traits). We beseech Him (swt) to grant success to all the Muslims, wherever they may reside, (blessing them) with uprightness and patience upon these traits and in advising one another.

Surely, He is All-Hearing, the Near.

اَللّٰهُمَّ اسْلِمْ بِنِي وَ اسْلِمْ بْنَ ابْرَاهِيمَ

And may Allah's praises and blessings be upon our Prophet Muhammad and upon his Family, Companions and followers.

The Follow-up questions stemming from the Fatwa concerning Peace with the Jews.

#### Question One:

Some people have (mis)understood from your answer to the question concerning peace with the Jews, that a peace treaty or truce with the Jews, who have (illegally) seized land and committed oppression, is unrestrictedly permissible. (They also have misunderstood from your answer) that we may have love and affection for the Jews (because of the peace treaty). It (peace) also means that we may not include anything that will cause hatred for them, or disassociation from them, in matters of the educational curriculum within (our) Islamic lands, or in (other) sources of information. (People have misunderstood and are) claiming

that peace with them (Jews) means this, and that after the peace treaty they are no longer enemies because the world today lives in a state of harmony and peaceful co-existence between nations, and so subsequently it is not allowed to spread religious hatred between the nations. So we hope that you will clarify this matter.

Ash-Shaykh Ibn Baz (rh) answered:

The reply is: that a peace treaty with the Jews, or with other Kuffar (unbelievers), does not necessitate that one is to have love for them, nor take them as protectors and allies. Rather, it only refers to peace between the two sides and that each of them will not harm the other. (As well it would involve) other things such as trade and setting up diplomatic ties and other dealings which do not signify love of the Kuffar or taking them as protectors and allies. And the Prophet ﷺ established a peace treaty with the people of Mecca and that did not mean that they (believers) loved them or took them as protectors and allies. Rather, the enmity and hatred remained between them until Allah made easy the conquest of Mecca in the year of conquest. (During that occasion) the people entered Allah's religion in crowds. Likewise, the Prophet ﷺ established a peace treaty with the Jews of al-Madinah when he performed the Hijrah (migration) to it. The peace was not restricted by any time limit. So this also did not necessitate love or affection for them. Instead, he ﷺ used to have dealings with them, conversed with them, called them to Allah and encouraged them to enter Islam. Further, when he ﷺ died, his armour was held in pledge by a Jew for some food which he bought for his family. It was then when Bani an-Nadir acted treacherously that he ﷺ banished them from al-Madinah. And when Quraizah broke their treaty by supporting the unbelievers of Mecca on the Day of al-Ahzab in fighting against the Prophet ﷺ he fought them, killing the combatants from them and taking their women and children captive. After Sa'd Bin Mu'adh (ra) was appointed judge in their matter and gave that judgment. The Prophet ﷺ informed him (ra) that his judgement had indeed agreed with the judgement of Allah from above the seven heavens.

Similar was the case with the Muslims (throughout the generations) from the Companions and those who came after them. Numerous peace treaties were established between them (Muslims) and the Kuffar (Christians and others). But that never implied that they had affection, love or alliance with them, as He - the Most Perfect - says:

وَاللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ يَرْجِعَنِي إِلَى كُفَّارِ  
الْأَنْصَارِ وَإِنِّي أَعُوذُ بِكَ مِنْ أَنْ يَرْجِعَنِي إِلَى كُفَّارِ  
الْأَنْصَارِ

"Indeed, you will find the strongest amongst people in enmity to the Believers to be the Jews and the polytheists" al-Maidah 5:82

He - the Most Perfect - says:

لَا تَكُنْ لِّكُمْ أُتْرَةٌ مِّنْ يَهُودٍ وَّأَكْفَارٍ إِنَّمَا يُنَهَا عَنِ الْجُنُوبِ  
مِنْ طَرِيقِ اللَّهِ تَعَالَى بِكُلِّ رَبِّيْنِ وَإِنَّمَا يُنَهَا عَنِ الْجُنُوبِ

"Indeed, there is for you an excellent example in Ibrahim, and those with him; when they said to their people: Verily we are free from you and what you worship besides Allah. We have rejected you, and there has started between us and yourselves enmity and hatred forever - unless you truly have Imaan (faith) in Allah and worship Him alone." al-Montashirah 6:4

And He - the Most Perfect - says:

لَا يَجِدُ الْجُنُوبَ أَقْرَبَ لِلْجَنَاحِ مِنْ كُلِّ فِرْدَوْسٍ إِلَّا مَنْ تَرَكَهُمْ  
مُّهَاجِرًا فِي الْأَرْضِ وَلَا يَجِدُ لِلْجَنَاحِ

"O you who Believe! Do not take the Jews and Christians as intimate friends and protectors, they are but intimate friends and protectors to each other. And whosoever turns to them for this, is surely one of them. Indeed Allah does not guide a people who are wrong-doers." al-Maidah 5:51

And He - the Mighty and Majestic - says:

لَا يَجِدُ الْجُنُوبَ أَقْرَبَ لِلْجَنَاحِ مِنْ كُلِّ فِرْدَوْسٍ إِلَّا مَنْ تَرَكَهُمْ  
مُّهَاجِرًا فِي الْأَرْضِ وَلَا يَجِدُ لِلْجَنَاحِ

"You will not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers, their sons, their brothers or their relatives." al-Baqarah 2:222

And the ayat with this meaning are plentiful.

The proof that a peace treaty, when needed for the over all betterment (of Muslims), with the Kafir, whether Jews or other than them, does not necessitate having affection or love for them, nor friendship and allegiance with them was shown during the Prophet's conquering of Khaybar. When he  conquered Khaybar, he established a peace treaty with the Jews of Khaybar on the basis that they would take care of the palm trees and crops belonging to the Muslims and

half the produce would then be for them and the other half for the Muslims. So they continued upon that in Khaybar and he [the Prophet] did not lay down any time limit. Instead he [the Prophet] said:

"We will leave you upon that for as long as you wish." And in another narration:

"We will leave you upon it for as long as Allah leaves you upon it."

So they continued upon this until 'Umar (ra) insisted them. And it is related that when 'Abdullah bin Rawashah (ra) estimated the produce due to them for one year, they said: 'You have estimated unfairly, so be (ra) said:

"By Allah! My hatred for you and my love for the Muslims does not lead me to treat you unjustly. So if you wish you may take the share that I have estimated for you, and if you wish then we will take that share."

So all of this shows that peace treaties and truces do not necessitate love, friendship and affection for the enemies of Allah as is thought by some of those who have little knowledge of the pious Shar'i rulings. Therefore, it will be clear to the questioner and others, that peace with the Jews or other Kafir does not mean that we change educational curricula, nor any other dealings relating to loving and friendship and allegiances.

Finally it is Allah who grants success.

#### Question Two:

Does an unrestricted peace treaty with the enemy mean that we concede to them the Muslim land of Palestine which they have unjustly seized? And (do we accept) that it (Palestine) has now become permanent land, by right, for the Jews due to the agreement made by the United Nations which (supposedly) represent the nations of the earth. (We have come to know that) the United Nations will seek to punish any nation which tries to restore this land (back to the Palestinians), or (anyone who) fights the Jews who are in it.

#### Answer:

The peace between the leader of the Muslims in Palestine and the Jews does not mean that the Jews will permanently own the lands which they now possess. Rather, it only means that they would be in possession of it for a period of time until either the truce comes to an end, or until the Muslims become strong

enough to force them out of the Muslim lands is the case of an unrestricted peace. Similarly, it is obligatory, when we have the ability, to fight the Jews until they enter into Islam or pay the *Aqayd* (a tax levied upon those who are permitted to live under the protection of a Muslim state) in submission.

The same applies to the Christians and the Magians, as Allah says in Surat al-Tawbah 8:39:

لعلكم من طبعكم لغيركم، الكتاب مثل المصحف، فهو مكتوب على يد الله تعالى وآياته مكتوبة في

"Fight against those who do not believe in Allah and the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, nor acknowledge others, the religion of truth, from amongst the People of the Book (i.e. the Jews and Christians), until they pay the Jizyah with willing submission and feel themselves subjugated."

It is also established in Sahih al-Bukhari that he [PBUH] took the Jiyah from the Measurers.

Therefore, they have the same ruling as Abrahim-Khalil (the People of the Scriptures)-only with regards to the Roayah if they do not accept Islam. However, as for the allowance to consume their food (slaughter) and used them their women, that that is particular only to Abrahim-Khalil (excluding the Magians) as is stated in the Book of Allah in Surat al-Muâidah 5: 55.

<sup>10</sup>We also note that al-Halabi ibn Kathir (ibid. 771-11) states what we have said and discussed regarding the possibility of entering into a peace treaty (with Kathir) in his Tafsir of the saying of Allah (swt) in Surat Al-Araf 5:11.

مکالمہ میر

"But if they incline to peace, then you also incline to it, and put your trust in Allah. Indeed He is the all-Hearer, the all-Knower."

### Question Three

Is it permissible to build upon the peace treaty with the Jewish enemy by allowing them what is termed normalization of relations? And (is it permissible) to allow them to take economic benefit from the Islamic lands and other realms, which will give them great benefit and increase their strength and establish them further upon the Islamic lands that they have misappropriated? And (is it permissible for) the Muslims to open their (economic) markets to their products and be compelled into opening for them financial markets such as banks and businesses in which the Jews shall gain a share along with the Muslims? And (is it permissible for the Muslim Nation) to grant them access to our water sources such as the Nile and the Euphrates - even though they do not flow through Palestine (to attain the peace)?

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The peace between the Palestinian Liberation Organisation and the Jews does not necessitate what the questioner has mentioned regarding the rest of the (Muslim) countries. Rather, each country seeks what is beneficial for it (as is the current state of the Ummah). So if it sees that it is beneficial for the Muslims in its land to have peace with the Jews and to exchange ambassadors and to engage in trade and other dealings which are considered lawful by the pure Share'ah of Allah, then this is allowed. However, if the country estimates that the benefit for it and its people is ensured in cutting-off this from the Jews, then it should act as the Share'ah requires and benefit necessitates. This approach should also be taken with the rest of the Kafir Lands since they are similar to the Jews in their aggression.

Therefore, it is obligatory upon everyone who is in charge of the affairs of the Muslims, whether he be king, Amir or President of a Republic, to assess what is most beneficial for his subjects and allows what will be beneficial to them, from those matters which Allaah has not forbidden in His pure Sharee'ah. At the same time, anything that negates the benefit should be prevented regardless of which kafir state (the peace would be). This is to be fulfilled so as to act upon the saying of Allaah (swt):

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"Indeed, Allah does command you to render back the trusts to those to whom they are due." al-Maidah: 5:51

جذور و مرجعات

"So if they incline to peace, then you too incline to peace." al-Anfal 63

This should also be practised so as to follow the example of the Messenger ﷺ in the peace treaties he made with the people of Mecca, and the Jews in al-Madinah and in Khaybar. And he ﷺ said in an authentic hadith: "Each one of you is a responsible guardian and each one of you will be asked about those he is responsible for. So the ruler over the people is a responsible guardian and will be questioned concerning those he is responsible for; and the man is the responsible guardian over the people of his house and will be questioned about those he is responsible for, and the woman is the responsible guardian in the house of her husband and will be questioned about those she is responsible for; and the slave is a responsible guardian over the wealth of his master and will be questioned about his responsibility. Indeed, each of you is a responsible guardian and will be questioned about what he is responsible for." (Agreed Upon)

And Allah says in His Noble Book:

وَلَا يُؤْمِنُوا بِرَبِّهِمْ إِنَّمَا يُكَفِّرُونَ

"O you who Believe! Do not betray Allah and His Messenger, nor knowingly betray those things that have been entrusted to you." Al-Anfal 8:23

So all of this is with regards to when one is unable to fight the polytheists, or unable to make them pay the Jizyah, if they are from Abhl-Kutub. However, when one is able to wage jihad against them, then he is required to call them to enter into Islam, or be killed, or to pay the Jizyah – if they are from its people. In this case it is not permissible to seek peace neither with them, nor to abstain fighting and the Jizyah. Rather, seeking peace is allowed when there is a need or necessity, when you are unable to fight them or enforce the Jizyah upon them. In a previously quoted verse we have referred to you that Allah (swt) says:

أَفَلَا يَأْتِي لِلْأَذْيَارِ الْأَذْيَارُ وَلَا يُؤْمِنُونَ بِرَبِّهِمْ إِنَّمَا يُكَفِّرُونَ  
أَفَلَا يَأْتِي لِلْأَذْيَارِ الْأَذْيَارُ وَلَا يُؤْمِنُونَ بِرَبِّهِمْ إِنَّمَا يُكَفِّرُونَ

"Fight against those who do not believe in Allah and the Last day, nor forbid that which has been forbidden by Allah and His Messenger, nor acknowledge Islam, the religion of truth, from amongst the People of the Book (i.e. the Jews and Christians), until they pay the Jizyah with willing submission and feel themselves subdued." al-Anفال 8:29

أَفَلَا يَأْتِي لِلْأَذْيَارِ الْأَذْيَارُ وَلَا يُؤْمِنُونَ

"And fight them on until there is no more Fitnah and the Religion is made purely for Allah." al-Anفال 8:39

And the action of the Prophet ﷺ with the People of Mecca on the day of Hudaibiyah, and on the day of the Conquest, and also with the Jews when he came to al-Madina, gives evidence to and personalizes what we have stated.

We ask Allah (swt) that He guide the Muslims, grant them every guidance, and that He puts their affairs in sight, granting them knowledge and understanding of the Religion. And (we ask him) that He place the best of them in charge of them, correcting their leaders and helping them fight jihad against His enemies in the way that is pleasing to Him. Indeed, He is the One to grant that, and the One having full power over it.

And may Allah's Praise and Blessing be upon our Prophet Muhammad ﷺ, upon his Family, Companions and followers.

# Suicide Bombings in the Scales of Islamic Law

## 1. The Fatwa of the Mufti, Sheikh Muhammad Nasir al-Din al-Albani (r.h.)

Question:

It has been reported from your eminence that you do not sanction suicide missions. We therefore seek from you a clarification on the issue.

Answer:

It is uniformly known amongst the 'Ulema (Scholars) that it is not permissible for a Muslim to commit suicide to relieve him self of a calamity – financial, a painful illness that is terminal or any other such matter that may have befallen him. Suicide, to relieve oneself from matters of this nature, without a doubt is Harām.

There are Hadīth reported in Saheeh al-Bukhari and Muslim<sup>47</sup> that imply a person taking his own life, by consuming poisons or piercing himself or by any other means (that lead to his death), shall result in his punishment with that same mode of death until the Day of Resurrection.

Some of the scholars have understood that the person who commits suicide dies as a Kafir or as an unbeliever since the one who commits such an act has malice and disdain for His Lord (swt) due to the calamities he has faced without patience. Unquestionably, a Muslim could never reach the level whereby he contemplates such a heinous act, let alone carries out the act of taking his own life. In most cases the individual who takes his own life is not a kafir – a true believer.

Yes, it is conceivable that a Muslim may be afflicted by a contagious evil ideology that may lead him to commit suicide. It is conceivable that such an act could take place. So due to this we say, with full conviction and certainty, that he (the one who commits suicide) is not a true believer. This is similar to the one

<sup>47</sup> Narrated Abu Hurairah (ra): The Prophet said, "He who commits suicide by drowning shall keep on drowning himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell Fire." [Saheeh Bukhari Volume 2, Book 25, Number 406]

Narrated Jundub (ra) that the Prophet (saw) said,

"A man was inflicted with wounds and he committed suicide, and an Ahdāfi said: My master has caused death on himself hurriedly, so I forbade Paradise for him." [Saheeh Bukhari Volume 2, Book 25, Number 405]

who abandons prayer out of Jihad (military injection) of its legislation and passes away a Muslim named Ahmed bin Muhammed. But if it was known that he denied, disbelieved, the Salat then he is not to be buried within the Muslim burial ground. The same (condition and verdict) is for the one who commits suicide and it becomes known that his suicide was due to malice and desire for His Lord (swt) because of the calamities he faced.

We have turn our attention to Suicide missions. These suicide missions became infamously known because of the Japanese practice of Kamikaze. A man would head his warplane towards an American naval vessel, effectively destroying himself along with the plane and as many enemy soldiers as he could muster.

All suicide missions at the current time are uninvited Jihads that are all to be considered Harām (prohibited). The suicide missions may be of the type that endures its practitioner (to be a dweller) eternally in the Fire or it could be of the type that endures its practitioner to be from amongst those who shall not reside eternally in the Fire as I have just explained.

But to view these suicide missions as being means to draw near to Allah (a praiseworthy act of worship) by killing oneself, today for his land or his country, then we say No (it is not an act that is praiseworthy).

These suicide missions are not Islamic, period. In fact, I say today that which represents the Islamic reality, not that reality sought by a few of the (improperly) overly active Muslims, that there is no Jihad in the Islamic land at all. Certainly, there is combat in numerous Muslim countries, but there is no Jihad that is established under a (solely) Islamic banner or established upon Islamic regulations. From these regulations are that a soldier is not permitted to act as he individually and singularly wishes. He is not permitted to decide for himself what it is that he is to do. Rather, he is to be bound to an order from a commander. In turn, this commander is not an individual who claims the position (of leadership) for himself and makes himself commander. But the commander is delegated by the authority from the Khalifah of the Muslims. So where is the Khalifah for the Muslims today? Where is the Khalifah, or for that matter a ruler who raises (solely) the banner of Ahl-Harb and calls Muslims to draw near him and perform Jihad in the way of Allah (alone)?

So long as (we affirm) that Jihad, according to Islamic (regulations), must fulfill the prerequisite of it being (solely) under the banner of Islam, and (currently we find that) this banner does not have a commander (in this present era), then we (state) that Islamic suicide is not permitted.

I am well aware of the fact that suicide was known in the past generations of those who fought with spears, swords and arrows. Some of those forms of that warfare resembled suicide (doubling to the death). An example of that was when

an individual would surge forward and face a large contingent of unbelievers and polytheists, striking them from the right and the left, and (all the while knowing) that few would escape this predicament safely. Therefore, is that action permitted? We answer that at times it would be permitted and during others it would not be permitted.

If the commander of the army is Rasool al-Allah ﷺ and he gives permission to that individual, then it is permitted for him. But for that individual to decide for himself, then it is not permitted because it is considered a perilous, hasty action (at the very least) if we do not say that it is a grave (as well).

(Therefore) such an act is not permitted without the explicit order of the Muslim ruler or the Khalifah of the Muslims.

Why?

What should be done is that the ruler or the Khalifah should assess the situation with great care. He is the one who has the knowledge of when it is most appropriate to attack the enemy, 100 Muslims facing 1000 (or more or less of) the enemy. He is the one to order the advance, knowing that there then there may be less who shall die, and knowing that the eventual victory is for the Muslims. Therefore, when the commander of the army of the Muslims, delegated to that duty by the Muslim Khalifah, orders a single soldier to employ a particular action from the contemporary means of suicide (jihadis during the battle) then this is to be considered Jihad in the way of Allah.

But for a young man, blind (to the realities and intricacies of war) to decide, on his own, at woe after woe, to climb the face of a mountain and enter into a fortified location used by the Jews and kill some of them and be killed in the process, (then) what is the benefit of such a deed? These are solely individualized acts that do not have a positive consequential result that is beneficial to the Islamic Ummah.

Therefore, we say to the Muslim Youth, "Protect your lives, on the condition that you (as a) in hunting your Duaa and your Ibaas. Become acquainted with it properly and not according to it to the best of your abilities."

This course of action and deed, slow and tedious as it may seem, is the deed that shall bear the desired fruit sought after by all the Muslims, regardless of their varying ideologies and methodologies. All are in agreement that Islam should be what (we want) to govern. They dispute in the path (to that objective).

Surely the best guidance is that of Muhammed ﷺ.

## 2. The Fatwa of Shaykh Muhammad Nâfi' Uthaymîn (rh)

Shaykh Brâd Uthaymîn (rh) said in his explanation of Riyâdhu 's-Salîheen (1/163-166), whilst commenting on the Hadîth of the young boy (Hadîth Number thirty):

"Fourthly:

A person is not permitted to expose himself to danger for a matter of general benefit to the Muslims. The boy indicated to the King the way by which he would be able to kill him and bring about his demise. (The way) was that he should take an arrow from his quiver... (To the end of the Hadîth).

Shaykh-Hâfi' ibn Taymiyyah (rh) said:

"Because this was jihad in Allah's cause, (as a result of it) a whole nation entered (wholeheartedly) into Jâhâlâ. And he did not really lose anything by his death since he would eventually have to die, sooner or later."

But as for the activities that some people undertake, suicide; tying explosives to themselves and then approaching unbelievers and detonating it amongst them, then this is the case of suicide, and we seek Allah's refuge (from such a deed). Whosoever commits suicide then he will be considered eternally in the Fire, remaining therein forever as is found in the Hadîth of the Prophet ﷺ,<sup>17</sup> because this person has killed himself and has not benefited others. So if he kills himself along with ten, or a hundred, or two hundred other people, Islam does not benefit by that. (As a result of these acts) people will not enter into Islam, which is contrary to the story of the boy; Hadîth 303. In fact, these acts will probably just make the enemy more determined, and will provide malice and bitterness in their hearts to such an extent that they may seek to inflict greater devastation upon the Muslims.

This is what is found in the practice of the Jews (in the past and present) with the people of Palestine. Therefore, when one of the Palestinians blows himself up and kills six or seven people, then in reality they take sixty or more (Palestinians) in revenge). As a result, this does not produce any benefit for the Muslims, and does not benefit those amongst whom ranks the explosives are detonated.

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<sup>17</sup> "And whoever kills himself with an iron weapon, then the iron weapon will remain in his hand, and he will continuously stab himself in his body with it in the Fire of Hell eternally, forever and ever." Reported by al-Bukhârî, no. 5776 and Muslim, no. 108, in the Book of Iman.

Consequently, we hold that the individuals who perform these acts, if suicide, have taken their own lives without right (perfunctory), and that this (act) necessitates entry into the eternal Fire, as well. Allah's refuge from that. The individual who carries out that act is not (to be considered) a martyr.

However, if a person has committed this act based upon misinterpretation, thinking that it is acceptable, then we hope that he will be saved from sin. As for martyrdom being written for him (because of that decision), then (we say), 'No since he has not taken the (true) path to martyrdom.' (but whenever performs jihad and arms will receive a single reward (if he is a person qualified to make jihad)."

(end quote from Shaykh Ahmad ibn Hanbal).

# The Ruling on Titling the Jewish State with the name Israel

Abu-Sheikh Rabee' bin Haith al-Makki said<sup>22</sup>:

There exists a very strange trend prevalent among (contemporary) Muslims. This (bewildering trend) is that they label the Jewish State, which has the Wrath of Allah upon it, by the name Israel. And I have yet to see anyone refuting this vicious phenomenon.<sup>23</sup> (This action) infringes upon the nobility and prestige of Ya'qub, may prayers and salutations be upon him, one of the honoured Messengers (of Allah). He is one whom Allah has praised in His Mighty Book along with his two noble forefathers Ibrahim and Israaq. Allah (swt) has said:

وَلَمْ يَلْهِنْهُ عَنِ الْحَقِّ مَا كَانُوا بِهِ يَعْمَلُونَ فَإِنَّمَا يَنْهَا عَنِ الْكُفَّارِ لِأَنَّهُمْ أَكْفَارٌ وَلَا يَرْجِعُونَ  
"And remember Our slaves, Ibrahim (Abraham), Israaq (Isaac), and Ya'qub (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter]. And they are with Us, verily, of the chosen and the best!" Saad 38: 45-47

Therefore, this is the position. Why not the honoured Messenger of Allah in Islam. How then can he (swt) be connected to the Jews and they to him? Many Muslims mention in degradation the name (Israel) while making to show their disdain for this (Jewish) State by saying for example: "Israel did that" or "Israel has done this or that" or "is going to do that".

In my opinion, using (this noble name, Israel, in that context) is a despicable matter. It is not permissible for this term to be in existence amongst the (veracities of the) Muslims, let alone for it to become the apparent norm that is circulated amongst them without any disdain whatsoever!

Having said that, I here forth put (to you) a question and equip you with its answer.

<sup>22</sup> Taken from al-Anwaah Magazine – Issue # 32.

<sup>23</sup> We have heard our Shaikh Muhammad Naasir ul-Uloom al-Albaani (rh) repeatedly and especially warn and rebuff this phenomenon. Refer to al-Anwaah 34-62, part 1.

Section 1

Is it permissible to title the vilt, disbelieving Jewish State by the name: Israel or the Jewish State? Further, can we direct statements of disapproving vilification and criticism towards it while articulating the same name?

10 of 10

The present study is the first one to report

Secondly the Jews have exercised an inverse (the masking) disruption of public opinion by making their issue of seeking the establishment of a state in the very heart of the Muslim lands as being a religious and legal claim of inheritance of the bequests of (the Prophets) Ibrahim and Ismail (to them). Their disruptive strategies (went a step further) by titling their Zionist State – The State of Israel.

I am not saying that their plot has only succeeded in convincing the layman Muslims masses; rather, it has shaped even the educated (comes from among them) so they (the Muslims) have begun to uniformly use the title "Bosnian State" (when referring to the Jewish state). Further, they have begun using the term Israel in the media, newspapers, magazines and periodicals on a daily basis in all forms of discussion – for the purposes of information or in the context of denigration and vilification. All of this has taken place in the midst of the Muslims. And regrettably, we do not hear a word of refutation (concerning this action)?

Allah has cursed the Jews in the Quran on numerous occasions, referring to His Anger towards them. But whenever He (swt) mentions them it is always with the term *Al-Fuhsu'* (The Jews) or with the phrase, 'Those who disbelieved from Bani Isra'il, the Children of Israel.' He (swt) never referred to them as Israel. As Israel is the (alternate) name of the noble Messenger Yaqoob, the son of the honoured Ishaq. The Noble Prophet of Allah, Ishaq is the son of the honoured Ibrahim, the Khaleel (true friend) of Allah.

(The Jews of today) have no religious attachment to the Prophet of Allah, Israel (Yisra'el) or Bani Isra'il, the Khalaq of Allah. Neither do they possess any type of religious heritage particular to them. Rather, the true heritage is solely the Book of Allah. Allah (swt) says in Surat Al-Tawba, 34-35:

وَكَذَلِكَ أَوْلَى النَّاسُ بِأَوْنَاطِهِمْ كَلِيلُ الْعِلْمِ وَهُنَّ فِي رُكْنِ الْمُرَا وَهُنَّ دُولٌ مُّدْعَسَةٌ.

"Verily, among mankind who have the best claim to Ibrahim (Abraham) are those who followed him, and this Prophet (Muhammad (saw)) and those who have believed (Muslims). And Allah is the Wall (Protector and Helper) of the believers."

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And He (swt) had said, while absolving His Khaleel Ibrahim of the Jews, Christians and the polytheists:

<sup>٢٣</sup> لِئَلَّا يَرْجِعُوا إِلَى الْكُفَّارِ وَلِئَلَّا يَكُنَّ أَكْثَرُهُم مُّشْرِكِينَ إِذَا قُتِلُوا إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْأَنْفُسِ وَإِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْأَنْفُسِ

No Muslim rejects the assertion that the Jews are from the descendants of Ibrahim and Israfil. At the same time, Muslims are absolutely certain that the Jews are the enemies of Allah, His Messenger (their forfathers) who among them were Muhammad, Ibrahim and Israfil. The Muslims also (understand) clearly that there is no inheritance from the Prophets to their adherents from among the Kafir; to the adherents Jews, Christians or the pagans from the Arabs or non-Arabs.

In addition to this, (we affirm) that those who are closest to Ibrahim and the rest of the Prophets are the Muslims who believe in them, love and honour them, and believe in that which was revealed to them in the Divine Books and Scriptures and considering that to be from among the fundamentalities of their Deen. So that is the inheritance that they have received (Taqaddum). As such, they are those who have the most right and claim to them (the Prophets as their forefathers). The earth is solely for Allah and (He grants it) to His servants who believe in Him and His honoured, chosen Messengers. As Allah (swt) says:

وَلَدَ كِبَرَ فِي الْجُرُورِ مِنْ بَعْدِ ذَكْرِ أَنَّ الْأَرْضَ يَوْمَهَا عَادِيَ الْمَاءُ طَهُورٌ إِذَا فِي هَذَا لِبَلَاجِ الْقَرْمَ  
تَهَبَّنَ وَمَا يَسْلُكُهُ إِلَّا رَحْمَةُ اللَّهِ عَزَّوَجَلَّ

<sup>1</sup>And indeed We have written in Zahir (Psalms) [i.e. all the revealed Holy Books the Taurat (Torah), the Injil (Gospel), the Qur'aan] after (We have already written in) Al-Lauh Al-Majlis (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise). Verily, in this (the Qur'aan) there is a plain Message for people who worship Allah (i.e. the

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true, and believers of Islamic Montheism who act practically on the Quran and the *Sunnah* (legal ways of the Prophet ﷺ). And We have sent you (O Muhammad) not but as a mercy for the Mankind (mankind, jinn and all that exists).” [Al-Anbiya’ 21: 105-107]

Thus, the enemies of the Prophets, especially the Jews, shall not be given inheritance of the earth during their worldly life and they shall face a grievous everlasting punishment in the Eternal Fire in the next life.

Baffling indeed is the condition of many Muslims who have succumbed to the false allegations of the Jews regarding their so-called birthright claim to the land of Palestine and their search for Solomon’s (Solomon’s) Temple, in whom they disbelieve in (along with the other Messengers) and believe with their lies and fabrications. Surely, they are the greatest enemies of Solomon (as) and the other Prophets that were sent to the Children of Israel.

Allah (swt) says:

<sup>١٣</sup> وَإِنَّا نَعْلَمُ مَا تَعْمَلُونَ فَلَا أَنْهَاكُمْ بِالرُّحْمَانِ إِنَّمَا يَنْهَاكُمْ عَنِ الْفَحْشَاءِ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يُبَصِّرُهُ اللَّهُ أَوْ كَثِيرًا شَرًّا يُعَذِّبُهُ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

“And indeed, We gave Moses (Moses) the Book, and followed him up with a succession of Messengers. And We gave Jesus (Jesus), the son of Maryam (Mary), clear signs and supported him with Rabi’-ul-‘Awwal (Jibril (Gabriel)). Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some you killed.” [Al-Baqarah 2:87]

Therefore, how then can it be baffling for the Muslims to accept this false claim, through either consciousness or not through verbal agreement? How can they address them (the Jews) with the title of Israel and the phrase ‘Israel Nation’?

Surely, by Allah, there shall be a day for the people of true belief (to have retribution from the ‘Yahoodi’). This has been explicitly established by Muhammad, the Messengers and their scriptures, the Awliya (The Pious Friends of Allah) and the Awliya of His Prophets and Messengers.

So hence, let the Muslims prepare themselves (for the day of retribution) by focusing on their belief and methodology. Taking from the Book of their Rabb, the Sunnah of their Prophet, the traditional practice of the Messenger and his Companions and those Tabi’een who followed their way of righteousness, and

<sup>13</sup> سُنْنَةٌ

the scholars of the guidance and Deen who have come after them. For a certainty, this is the greatest means of attaining (and ensuring Divine) victory for them over their enemies. With this they shall possess their true glory, happiness and honour in this life and in the next.

Moreover, (the Muslims) are to distance themselves from (being) envious by their) Haran (van and evil desires), innovations, and foolish partnership towards that which is (known to be) falsehood and its adherents.

They should prepare materially (for this day) with urgency and in all seriousness by increasing their ranks of (adhered) weaponry in all of its varying forms and through (current socioeconomic and political) consciousness and military training in Allah and His Messenger ﷺ have relied. To this effect, Allah (swt) says:

<sup>٢٩</sup> (وَ) إِذَا أَنْتُمْ جَاهِدُونَ فَلَا يَرْجِعُوا مِثْقَالَ ذَرَّةٍ وَإِذَا أَنْتُمْ تُهْزَأُونَ فَلَا يَرْجِعُوا مِثْقَالَ ذَرَّةٍ

"And make ready against them all you can of power, including means of war (bunks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy."

[Al-Anfal 80:1]

The word 'power' in this passage refers to every type of force and might that can be utilised to intimidate the adversary; every type of available armaments.

The Prophet ﷺ has stated:

"Surely, the projectiles are the time (and night). Surely, the projectiles are the fire and night. Surely, the projectiles are the force and might".

Any weapon that is launched and hurtled into the air is to be considered a projectile. And as such, every effort should be made in attaining these projectiles, manufacturing them, purchasing them or through other means.

And once again I was astonished at the unrestricted use of the name of this treacherous, evil Prophet (Jesus) for this despicable state, a nation of hostility and slander. How can it be described or assessed in disgrace to be "Jesus"? Or, the State of "Israel"?

It is as though there is the implication that the expansively rich Arabic language, the language of Islam, is at a loss for a term to properly address them with so they (Muslims) are compelled to use this name.

Have they (the Muslims) ever stopped to think about the matter insightfully? Have they thought about whether this action is pleasing to Allah and His Messenger?

'Would this action be pleasing to the Prophet of Allah, himself? Or, would he consider it deformation when if he were alive today?'

Do the Muslims not realize that the deformation they direct towards these Jews, whilst using this name (in actuality is a form of) focusing the deformation towards **Him** (as well)?

Report of Allah ﷺ has said (describing a similar occurrence):

"Do you not wonder at how Allah (protects me and at the same time) reduces from me the curses, dispises and abuses of Quraish? They abuse Muhammama<sup>11</sup> while I am Muhammad (and not Muhammama)!?"

So how can you indirectly focus your dispise, curses and criticisms, which are benefiting only the creation of Allah, towards an honoured and illustrious Prophet (from among the Prophets of Allah and one of His chosen Messengers)?

If someone were to say: "But it is possible to find this expression in the Torah".

We would reply:

It is not unlikely that this is from the (numerous) distortions or alterations performed by the People of the Book to the Torah. For Allah has given witness against them in this regard. They changed the scriptures with their hands and then claimed (what they have changed) was from (directed to them by) Allah. In fact, in (their) corrupted (version of the) Torah they have accused the Prophets of Kufra and (all sorts of Blasphemy) repulsive qualities (and actions). Thus, how can someone use their books to the sake (of perversion) that they are presently in-as proof?

We ask Allah to guide and direct all the Muslims to that which brings success (in this life and the next) by way of what He loves and pleases Him of statements and actions. Surely, our Rabb is the Hearer of Supplications.

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<sup>11</sup> Muhammama or the Muhammamy is a term that the Qur'aan used to denote the

Prophet ﷺ. It is a play on the name Muhammad. The muhammamy.

<sup>12</sup> Reported by Dukhan in his Tarawih (Majlis # 3552).

## **Stating that a Particular individual is a Martyr because he was killed in Jihad**

It has become common amongst people, especially in the (Anti) media, to assertively categorise all the Muslims who are killed in the Land of Palestine as being Shuhad (Martyrs).

We say that they are martyrs if Allah so Will. We do not sanction the unrestrictedly uniform categorisation of every Muslim who is killed in Palestine as being a Shuhad, without a shred of doubt.

For example, if it was to be said, "We count him to be from the Martyrs and His Accounting is with Allah. We do not put forth anyone before Allah," or something to that effect would be closer to the truth than to explicitly state that this particular individual is without a doubt a Martyr. To make such an assertion is not permitted because the particular individual may have met his death while fighting in a state of anger or excitement for his people (not solely for Allah) or he may have died in an act of suicide.

Imam Balkhi relays in his Balkhi book, in the Chapter of Jihad under the subchapter titled, "It is not to be said this individual (specifically) is a Martyr."

In Volume 4, Book 52, Number 147 Imam Balkhi narrates on the authority of Sa'd bin Sad As-Sa'adi (rad) that:

Allah's Apostle and the pagans faced each other and started fighting. When Allah's Apostle returned to his camp and the pagans remained in their camp, somebody talked about a man amongst the companions of Allah's Apostle who would follow and kill with his sword any pagan going alone. He said, "Nobody did his job (i.e. fighting) so properly today as that man." Allah's Apostle said, "Indeed, he is amongst the people of the (Holy Fire)." A man amongst the people said, "I shall accompany him (to watch what he does)." Thus he accompanied him, and whenever he stood, he would stand with him, and whenever he ran, he would run with him.

Then the (former) man became wounded seriously and he decided to bring about his death quickly. He planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. The other man came to Allah's Apostle and said, "I testify that you are Allah's Apostle." The Prophet asked, "What has happened?" He replied, "(It is about) the man whom you had described as being one of the people of the (Holy Fire). The people were greatly surprised at what you had said and so I said, 'I will find out his reality for you.' So I came out seeking him. He

was severely wounded, and hastened to die by stabbing the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he caused on his sword and killed himself." Thus Allah's Apostle said, "A man may seem to the people as if he were practicing the deeds of the people of Paradise while in fact he is from the people of the Hellfire; another may seem to the people as if he were practicing the deeds of the people of Hellfire, while in fact he is from the people of Paradise."

Al-Bukhari bin Hajar al-'Asqalani said, in *Fath al-Bari* the explanation of Ishaq ibn al-Harrani, that:

"It was shown that he (the man in the preceding hadith) did not fight for Allah. Rather, he fought out of naked loyalty and anger for their (people's) condition. So hence, it is improper to label every single individual who is killed in the battlefield a martyr for it is possible that they may also be similar (to the man in the preceding hadith), even though he is treated under the regulations outlined for those who are to be considered martyrs in their outward (deeds). As such, the Salaf would label those who were killed in Badr, Uhud and other battles martyrs. What was meant was that they are considered martyrs in general without certainty that they are in fact martyrs."

Wa Allahu a'lam.

## Riots, Strikes, Demonstrations and Revolution

(ii) the violence actions that we find in many of the contemporary Islamic groups (Ibn 'Umar al-Ba'aniyyah) is that they at times will stage occupation (ar-Riqq) of (and demonstration in) mosques, streets, public squares and/or government buildings. They may also go on strike and wage hunger strikes for days on end. They seek with these (dasturah) actions leverage against the ruler of the land, seeking to weaken him and possibly have him give into their demands regarding a particular issue.

Other times they will turn to assaultive civil uprising and rioting. They set out on a rampage fighting those who contest them, breaking into stores, overturning cars and breaking bony thinking that with this action they are furthering the cause of Islam. They are completely oblivious to the fact that this ruinous action is in fact detrimental to Muslims and only injures those who they are pretending against causing them to retaliate against the (general body of the) Muslims. They fail to understand that their actions bind the De'wah to Allah and cause greater *Furu'ah* (corruption) and harm.

Abu Shaykh, al-'Alimah 'Abdul-'Aziz ibn Baaz (R) was asked<sup>10</sup>:

"Are the (street) demonstrations, attended by both men and women, which are held in protest of the ruling authority and the leaders a (current) avenue of De'wah? And if one of the demonstrators is killed in these protests is he considered a martyr in the path of Allah?"

Abu Shaykh's answer is as follows:

"I do not see the permissibility of (street) demonstrations involving men and women to cure (or anything). On the contrary, it is one of the reasons of *Furu'ah*, evil, and it is oppression and transgression of one people against another without right."

The legislated means (of addressing the Muslim authority) is through written statements, *Na'mah*, De'wah (Calling them) to goodness using the proper avenues. That is the way of the people of knowledge. That is the way of the companions of Muhammed ﷺ and those who followed them in righteousness. (The proper way is) the written statement, dialogues between those who find fault and the leader, communicating directly with him and advising him and writing to him without openly broadcasting his shortcomings on the pulpits or other public arenas.

<sup>10</sup> Transcribed from a tape (Majlis Majlisatul 'Ulamah al-Ummah)

Wa Allahu Mosta'lam, aid and reliance are sought from Allah alone.<sup>11</sup>

The People of our era, sub-Shaykh Muhammad bin Salih al-Uthaimeen (rh) was asked<sup>12</sup>:

"What is the ruling regarding (protesting by) holding a general strike from all work activity in a Muslim country in hopes of bringing an end to the socialist governing system of that particular country?"

He (rh) responded by saying:

"Without a doubt this question entails a great deal of part (if the answer is not understood correctly) in the scope of guiding the Muslim youth. The issue of striking from work, private or public sector, has no basis to substantiate its validity in sub-Sharia'a. Undoubtedly, it will involve a lot of harm that will be relative to the length, need of the services and scale of the strike and this, certainly, is (used) as a pressure tactic against the government. In the question it is implied that this tactic is to-be used to bring an end to socialist rule (in a Muslim country). We must first establish that the governing is a secular form of government.<sup>13</sup> If it is established that it is a socialist government then we make it known that going out against the governing authority is unlawful unless certain prerequisite conditions are met."<sup>14</sup>

The Shaykh (rh) was also asked:

"When the strike has served its end, the organizers put forth their demands. When the demands are not met is it permitted (for them and their followers) to face the authority with a civil revolution?"

He (rh) responded:

"I do not see the permissibility of a civil revolution in this instance. The material strength is possessed by the authority as is commonly known, while the protesters have little in their hands besides kitchen knives and sticks which are insignificant when compared to the tanks and weapons (of the authority).

<sup>11</sup> Al-Baithah al-Musa'ibiyah: Dawaabit wa Tawfiqat (Pg. 286; 207)

<sup>12</sup> Translator: The fundamental principle of Secularism is that, in his whole conduct, man should be guided exclusively by considerations derived from the present life itself. Anything that is above or beyond the present life should be entirely overlooked. Therefore, God in Allah and all that it entails is seen as irrelevant and irrelevant. Secularists believe that Divine Law should be separated from the Laws used to govern men in the same manner that the classes are separate from land.

<sup>13</sup> Return to the Book: Al-Baithah al-Musa'ibiyah: Dawaabit wa Tawfiqat (Pg. 207)

Yet, it is conceivable that such a situation may take place if the proper Shar'ah (prerequisite conditions) are met. We are not to bury the matter. Any country that has lived long years under occupation cannot be transferred between day and night into a (nearly) Islamic-country. We must take in a deep breath to attain our objectives.

If a person builds a house, he has laid a foundational root for himself, regardless of whether he will eventually reside in the house or disrupt the worldly life having never lived in it (he has accomplished something). What is important is that we set the stage for Islam (and ensure its strength) even if we do not harvest the reward of that action for many years.

I do not see the permissibility of impatience in these types of issues or in civil revolutionary tactics that are mostly without substance. If a division of the army destroys a block the next one recaptures their previous status.<sup>22</sup>

He was then asked (pt):

"Along with the general strike those groups of youth would also takeover a place and perform a "sit-in" whereby they would takeover a government position and remain fortified in it day and night. What is the ruling on this? Does it have any foundation in the legislated law?"

He (rh) responded:

"Undoubtedly this is (used) as a pressure tactic against the government and it is an action that is imposed (onto the Muslim lands) as far as I know. It is known that the means (actions) are relative to the intention and are judged by the intention if the action is not prohibited. The takeover that you have discussed carries the same ruling that we have just previously discussed with you regarding the general strike from week."<sup>23</sup>

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<sup>22</sup> ibid.

## A Final Legacy

### The Path to Victory over the Transgressing Enemy

For almost half a century now, the Muslim ummah has been afflicted by successive defeats. And a majority of these defeats occur as a result of their being negligent about what causes these losses and afflictions. Allah says:

الْيَوْمَ أَنْتُمْ مُغْرَبُونَ

"Say: It is from your own selves."

And He says:

إِنَّمَا تُعَذَّبُونَ إِنَّمَا تَعْمَلُونَ

"And whatever calamity befalls you then it is due to what your own hands have earned. But yet He pardons many." [Surah Ash-Shura: 30]

If our ummah – both rulers and subjects – were to reflect and ponder upon the Book of Allah, and they were to act according to its Laws and its Rule, they would surely implement the means for gaining victory over their enemies. And they would come to know the Sunnah (i.e. way) of Allah with respect to His creation – which will never change, vary or transform – throughout the passage of time.

The factors for gaining victory over the enemy, as mentioned in the Qur'an, are many. Among them are:

First: Tawheed, Iman (Faith) and righteous deeds.

Allah says:

أَنَّا مَعَ الْمُصْلِحِينَ وَمَا أَنْتُ بِمُؤْمِنٍ إِنَّمَا تَعْمَلُ مَا تَعْمَلُ وَمَا أَنْتُ بِمُنْكِرٍ لِمَا تَعْمَلُ إِنَّمَا تَعْمَلُ مَا تَعْمَلُ وَمَا أَنْتُ بِمُنْكِرٍ لِمَا تَعْمَلُ

"Allah has promised those who believe and do righteous deeds amongst you that He will certainly grant them succession (i.e. ascendancy) in the land, as He granted it to those before them. And that He will grant them the authority to practice their Religion, which He has chosen for them. And He will surely give them in exchange for their state of fear a sense of security, (provided) that they worship Me and not mix anything in worship with Me." [Surah An-Noor: 68]

**Second: Whoever abides by the Religion of Allah, Allah will aid him**

Abiding the Religion of Allah can only be by establishing His Legislation and following the guidance of His Prophet, so that the true servants of Allah can be put to reality and so that the acts of the Sannah can be revived while the acts of Iblis's (saturation) can be ceased to die. It is also by showing love and support to the people of the Sunnah and Imaamah while showing enmity to the people of Deviations and Innovations. It is by commanding the good and forbidding the evil, and fighting against the enemies of Allah wherever they may be.

Abiding Allah's Religion is done by us obeying Allah and His Messenger, by following the commands of Allah and His Messenger and by avoiding what Allah and His Messenger have forbidden.

(إِنَّمَا الْمُنْصَرُونَ مَنِ اتَّبَعَ رَسُولَنَا)

Allah says: "And Allah will surely aid he who abides Him. Verily, Allah is All-Powerful, All-Mighty." [Surah Al-Hajj: 40]

He who abides by the above matters, will never be overcome by his enemies, as Allah says:

(إِنَّمَا يُغْلِقُ عَيْنَهُمْ مَنْ يَرِيدُ أَنْ يُفْلِتَ مِنْ أَنْ يُفْلِتَ إِنَّمَا يُفْلِتُ عَيْنَهُمْ)

"If Allah aids you, none can overcome (i.e. defeat) you. And if He forsakes you, who is there after Him that can help you?" [Surah An-Nur: 140]

**Third: Patience and Taqwa are Causes for Attaining Victory and Assistance from Allah.**

Allah has promised those who have patience and Taqwa that He will grant them victory, establishment, success and a repelling of the plots of their enemies. Allah says:

(إِنَّمَا يُنَزِّلُ لَكُم مِّنَ السَّمَاوَاتِ مَا يُرِيدُ اللَّهُ أَنْ يُنَزِّلَ إِنَّمَا يُنَزِّلُ مِنَ السَّمَاوَاتِ رُحْمًا)

"Yes, if you hold onto patience and Taqwa and the money comes rushing at you, your Lord will help you with five thousand angels having marks (of distinction). Allah made it not but as a message of good news for you and an assurance to your hearts." [Surah An-Nur: 125]

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَاللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ شَرِّ هَٰذِهِ الْأَيَّارِ)

And He says: "And if you have patience and fear Allah (from Tropes), their plot against you will not harm you in the least. Verily Allah encompasses all that they do." [Surah Al-Humazah: 36]

The Prophet ﷺ said: "And know that with distress comes relief and with patience comes victory, and with every hardship there is ease."

#### Fourth: Every oppressed person is promised Allah's assistance

Every oppressed person is promised Allah's assistance, no how much or little he is a believer and dutiful to His Lord? This is because oppression is darkness and Allah has forbidden oppression from Himself and He has made it forbidden between His creatures. And He commanded that the oppressed person be assisted, stating that this person's du'a (supplication) is answered – there being no barrier between him and Allah.

Allah says:

(إِنَّ اللّٰهَ يَعِظُ الظَّالِمِينَ وَإِنَّ اللّٰهَ لِيَعْلَمُ مَا يَعْمَلُونَ)

"Permission to fight (against the disbelievers) is given to those (believers) who are fought against because they have been wronged. Surely Allah is Able to give them victory." [Surah Al-Hajj: 39]

And Allah says:

(إِنَّمَا يَنْهَا اللّٰهُ عَنِ الْمُنْكَرِ مَا يَرَى وَمَا يَعْلَمُ وَمَا يَفْعَلُ)

"That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him." [Surah Al-Hajj: 60]

The Prophet ﷺ said: "Verily Allah will get revenge for the un-horned goat from the horned goat."

#### Fifth: Those who follow the True Religion are promised Allah's Support

Allah says:

(إِنَّمَا يَنْهَا اللّٰهُ عَنِ الْمُنْكَرِ مَا يَرَى وَمَا يَعْلَمُ وَمَا يَفْعَلُ)

"He is the One who sent His Messenger with the Guidance and the Religion of Truth so that it can become manifest over all other religions – even though the polytheists may hate it." [Surah Al-Saffat: 8]

The Prophet ﷺ said: "This affair (of Islam) will reach (as far and beyond) as what the right and the day reaches (i.e. whole world). And Allah will not leave a house made of brick or fat, except that Allah will cause this Religion to enter into it - either bringing honor to it or humiliating it. Honor that Allah gives to Islam, and humiliation that Allah gives to disbelief."

So this is a positive saying from the Book of Allah and from the tongue of the Messenger of Allah. And the promise of Allah is never broken for Allah does not break His promises.

**Study: Differing and being treated is a cause for Failure and Death**

The ummah was never undermined except that it was due to the fact that they were in difference with one another and they were divided. If only they were to unite upon the statement of Tawheed, and follow it purely, and if they were to hold onto the Rope of Allah and make Jihad against their enemies to raise the Word of Allah, establish the Tawheed of Allah and put an end to the Shirk (polytheism), Allah would surely help them.

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وَلِلْمُرْسَلِينَ وَالْمُنْذِرِينَ وَالْمُنْذِرِينَ وَالْمُنْذِرِينَ وَالْمُنْذِرِينَ

"And do not differ with one another lest you lose courage and your strength departs. And be patient, surely, Allah is with those who are patient." [Surah Al-Anbiya: 111]

Resonance Frequency for the Ringer (without the Framework) = resonance and resonance

This is because pursuing the proper means for attaining something is from the prophetic Sunnah, which all the Prophets prescribed in spite of their having strong trust and reliance in Allah. The Prophet (sallAllahus 'alayhi wa sallahu) appeared in one of his battles with two-coats of armor, and he would wear a battle helmet. And his Companions would wear coats of armor. This did not negate having tawakkil (reliance) in Allah.

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*لَا إِلَهَ إِلَّا اللَّهُ وَلَا يَمْلِكُ كُلَّ شَيْءٍ*

"And make ready against them all you can of power, including means of war (i.e. weapons) to threaten the enemy of Allah and your enemy." [Surah Al-Anfal: 60]

And the Prophet ﷺ explained theayah by saying: "Indeed the power lies in projectiles, indeed the power lies in projectiles."

We ask Allah that He grant us the ability to pursue the proper means for gaining victory over the Jews and over the rest of the enemies of Islam. On that day the believers will rejoice at the victory of Allah and this is not something difficult for Allah to make happen.

## Glossary of Terms

<b>Ahad</b>	A single slice.
<b>Ahlul-Kutub (People of the Scriptures or Book)</b>	Term used collectively to refer to the Jews and Christians, to whom the Torah and the Gospel were revealed respectively.
<b>Allah, Allah</b>	The Creator of all that Exists. Allah is the Only God that is worthy of Worship since He alone is the Creator, Sustainer and Owner of all that exists. To Him are the Most blessed Names and Attributes.
<b>Al-Masjid al-Aqsa</b>	The Masjid in al-Quds (Jerusalem). It is the third Holiest Masjid in Islam. The Masjid comprises all the gated land of the Temple Mount. Many mistake the Dome of the Rock as the Masjid. In fact it is but a small of Sanctury.
<b>Al-Masjid al-Haram</b>	The Sacred Masjid in Mecca. It is the Holiest Masjid in Islam.
<b>'Aqida</b>	Creed, Belief, Doctrine, Way of Thinking. It implies what one holds to be a true part of Faith.
<b>'Aqiq</b>	Intellect, rationality, reason, inference
<b>'Arabah (pl. 'Arabat)</b>	The open plains that are located south-east of Mecca. Pilgrims gather there on the 9 <sup>th</sup> day of Dhul-Hijjah.
<b>Asl (pl. Usool)</b>	Root, origin, source. Principle of Law, which is rooted or built upon a specific foundational statement or belief.
<b>As-Saha'ah as-Sabiha</b>	The eighteen Companions. The first three generations of Believers. The Sahaba, Tabi'un, wa Tabi'een.
<b>As-Tahayyir</b>	exposing the feminine, physical beauty that is to be concealed from all the non-Muslims male population.
<b>As-Sa'ah (pl. As-Sa'iyah)</b>	Ramadan days and preachers of the Companions of the Prophet (saw).
<b>Ayah (pl. Ayat)</b>	The smallest section of the Quran, most often called maaa'ruf. It is also the smallest unit of recitation.
<b>Basit</b>	Null, void, falsehood.
<b>Bid'ah</b>	An innovated practice in the religion of Islam. To do an act of worship that was not practiced by Rasool of

	<b>Allah</b>
Bian (pl. Biyan)	Daughter (f)
Caliph	The religious and political leader of the Islamic state.
Da'ee (pl. Da'ees)	One who invites people to an action. One who performs Da'wah.
Da'i'ah (hadith)	A hadith which has defects in its chain of narration. The hadith is an unacceptable evidentiary source. Such a hadith may have untrustworthy reports in the chain of narration.
Dajjal	Great liar or deceiver. The One-Eyed Liar. Previously known as the antichrist.
Da'wah	Missionary work. Inviting people to Islam.
Deen	The Creator intended the Complete true Way of Life to be the practice of Islam.
Du'a	Supplication, prayer, invocation. To turn to Allah in request as well as praise without a request. All acts of worship are Du'a.
Dunya	The worldly Existence. At times implies infatuation with the worldly existence depending on usage.
Faqih or Faqih (pl. Faqiha)	Jurist. One who is knowledgeable of Faqih.
Fard	Obligatory deed, obligation.
Fiqh	Islamic Jurisprudence.
Fitrah	To be put into tribulation. Implies civil unrest, war or riots.
Hadith	Literally means "sayings" and could refer to the recorded quotes of anyone. Islamically, it is the title given to the collection of recorded words, actions and tacit approvals of the Prophet Muhammad (peace be upon him), which serve as an explanation of the meaning of the Noble Quran.
Hukm	That which is permissible and lawful to consume or practice in Islam.
Haram	That which is unlawful and forbidden to be consumed or practiced in Islam.
Hasan (Hadith)	An acceptable hadith even though it does not reach the level of a Sahabah hadith. It is considered a valid evidentiary source in Islam.

Hijrah	The migration of the Prophet (saw) and his companions from Mecca to Madinah. It is the beginning of the Islamic calendar.
Hukm (pl. Ahkaam)	Law or ruling of Shariah with regards to a specific issue.
Ibaa	See (obj)
Ihram	The inviolable state of either Hajj or 'Umra.
Ijma'	Consensus of opinion, unanimous agreement.
Ijtihad	The effort of a Faqih in deriving and deducing the Hukm of an issue from the valid evidentiary sources.
Ikhilaaf	Juristic disagreement, difference of opinion. May also imply opposing the truth.
Imam	A religious Authority. Or, one who leads the congregational prayer.
Insha' Allah	Literally, "If Allah Will."
Islam	Total submission to the Will of Allah. The divine religion that is the only Dua accepted by Allah from mankind. It is built on the pillars of Testimony of Belief in Allah and His Messenger, performing the five daily prayers in their prescribed times, fasting the month of Ramadhan, paying the Zakah that is due on ones retained earnings and performing al-Hajj (pilgrimage) once in ones adult life if able.
Istibaa'	Holding steadfast to the authentic narrations, Sunnah and the truth.
Jamaat (pl. Jamaatun)	Congregation, group, party
Jannah	Eternal reward in the form of a Garden Paradise.
Jihad	To strive hard, or to fight to defend one's life, property, freedom, and religion. Importantly, Islam strongly opposes kidnapping, terrorism, or hijacking against civilian targets, even at the time of war.
Jumhoor	Dominant majority
Jum'ah	Friday. Friday prayers in the place of Dhuhr prayer. They are a congregational prayer that is obligatory on all male-bodied Muslims.
Kafir (pl. Kuffar, Kuffaroona)	Literally means "one who rejects the truth". It is used to refer to someone who is made aware of the message

		of Islam but refuse to worship Allah. Commonly known as disbeliever.
Karbah		The cube building in Mecca toward which all Muslims turn in prayer. This is the first house of worship built by Prophet Ibrahim (Abraham) and his son Prophet Isma'eel (Ishmael) to glorify Allah.
Kalam		Platonic dogmatism that is based on philosophical principles. Most of its proponents oppose the understandings of the people of Hadith.
Khaleefah (Caliph)		The religious and political leader of the Islamic state.
Khilafah		Islamic State
Khatibah		A public sermon
Kufr		Disbelief
La ilaha ill-Allah		There is none worthy of worship except Allah
Madinah		The Holy city of the Prophet Muhammad (peace be upon him). The first political center of Islam and the city wherein the Kaabah was buried.
Mash'ahah (pl. Mash'ahahs)	(pl.)	Juristic School of thought.
Mahram (pl. Maharim)	(pl.)	Men who are deemed religiously fit/rightly to wed a particular Muslim woman. They can be considered as Guardians and escorts of the woman. She must cover what is between her nose to her knee in front of them.
Makkah (Mecca)		The holy city wherein the Kaabah is situated.
Makrooh		Undesirable deed. It is abominable yet not sinful.
Mas'iq		Methodology. The complete way of implementing shariah in the manner of Rasool of Allah and his companions (رضي الله عنهما).
Mashayekh (Rishadah)		One that is well known and widespread.
Masjid (pl. Masajid)	(pl.)	The dedicated place of worship. A Mosque.
Mas'oodah (Rishadah)		Fabricated, forged. A hadith that is a lie.
Mujahid (Mujahideen)	(pl.)	One engaged in jihad
Muslim (Mu'min)	(pl.)	A believer in Allah, His Angels, His revealed Scriptures, His Messengers, the Last Day... etc.

	destination both the good and the bad.
Masiq	A hypocrite. Two types: Those who claim belief outwardly but internally despise Islam and Muslims. This type are Kafir. Second, those who have attributes of hypocrisy in their actions – lying and showing off. They are sinning Muslims.
Mushrik (pl. Mushrikoon, Mushrikat)	Polytheists, one who associate partners in the worship of Allah.
Muslim	One who is in a state of Islam.
Masnad (Hadith)	A hadith that has a continuous chain of transmitters.
Nass (pl. Nasooz)	A clear injunction, an explicit textual ruling.
People of the Book	Ahlul Kitab
Quran	The final revelation of Allah to the Final Messenger Muhammad (peace be upon him). It is the speech of Allah that was not created.
Rak'ah	A unit of prayer that includes the Standing, bowing and two prostrations.
Ramadan	Ninth month of the Islamic Calendar. The month wherein Muslims fast.
Sahabi (pl. Sahaba or as-Sahaba)	The companions of Rasool of Allah (peace be upon him). Any Muslim who saw Rasool of Allah (peace be upon him).
Sahih	An authentic Hadith that is of the highest level of authenticity. It is a valid evidentiary source in Islamic Law. It is a hadith with a continuous chain of narration comprised of reliable, honest narrators. The text is free from irregularity or defect.
Salah, Salat (as-Salah)	Prayer
Salat Jummah	Congregational Prayer
Sunnah	The Divinely revealed Law. Islamic Law that is built upon al-Quran was Sunnah.
Shaykh (pl. Shayyekh)	Religious scholar or one in advanced age.
Shaytan (pl. Shayateen)	Satan the devil
Shirk	Polytheism, associating partners in worship with Allah.
Surah	Chapter of the Quran
Sunnah	The way, mode and manner. Refers to the words, actions and tacit approvals of the Prophet Muhammad (peace be upon him) which serve as an explanation of the Noble

Qasas.	
Tabi'ee (pl. Tabi'een)	Those who witnessed the companions of Rasool al Allah.
Tashahud	The recitation of the invocation (Iqrar-i-tashyutu Al-Masih) upon (ya ayyu al-khalil mina 'Abdu Rabbil-hil) while in the seated posture in Salat.
Tabi' at-Tabi'een	Those who witnessed the Tabi'een.
Ummah	The nation and community of Muslims that encompasses all of the generations from the Time of Rasool al Allah till the Day of Judgment.
Zakat	The alms tax deducted from the Muslim's wealth at a rate of 2.5%, and distributed to the poor and needy. It is one of the five pillars of Islam.